BMT 2720: MANAGING WORKPLACE DIVERSITY

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CHAPTER OVERVIEW

1: Define diversity and diversity consciousness

Exhibit 5.1 (Credit: rawpixel/ Pixabay/ (CC BY 0))

Learning Outcomes

After reading this chapter, you should be able to answer these questions:

1. What is diversity?
2. How diverse is the workforce?
3. How does diversity impact companies and the workforce?
4. What is workplace discrimination, and how does it affect different social identity groups?
5. What key theories help managers understand the benefits and challenges of managing the diverse workforce?
6. How can managers reap benefits from diversity and mitigate its challenges?
7. What can organizations do to ensure applicants, employees, and customers from all backgrounds are valued?

1.1: An Introduction to Workplace Diversity

exploring managerial careers

Dr. Tamara A. Johnson, Assistant Chancellor for Equity, Diversity, and Inclusion at University of Wisconsin-Eau Claire

Dr. Tamara Johnson's role as assistant chancellor for equity, diversity, and inclusion at the University of Wisconsin-Eau Claire involves supervising and collaborating with various campus entities to ensure their operations continue to support the university's initiatives to foster diversity and equity within the university community. Dr. Johnson oversees the Affirmative Action, Blugold Beginnings (pre-college program), Gender and Sexuality Resource Center, Office of Multicultural Affairs, Ronald E. McNair Program, Services for Students with Disabilities, Student Support Services, University Police, and Upward Bound units and leads campus-wide initiatives to educate and train faculty, students, and staff about cultural awareness, diversity, and institutional equity.

Dr. Johnson's journey to her current role began more than 20 years ago when she worked as a counselor for the Office of Multicultural Student Affairs at the University of Illinois. Her role in this office launched her on a path through university service—Dr. Johnson went on to work as the associate director for University Career Services at Illinois State University, the director for multicultural student affairs at Northwestern University, and the director for faculty diversity initiatives at the University of Chicago. As faculty at the Chicago School of Professional Psychology, Argosy University, and Northwestern University, Dr. Johnson taught counseling courses at the undergraduate, master's, and doctorate levels.

Dr. Johnson's work at the University of Wisconsin-Eau Claire involves developing a program and protocols to ensure all faculty and staff across the institution receive baseline diversity training. In addition, one of her goals is to include criteria related to diversity factors in the evaluations of all faculty/ staff. A primary issue that she seeks to address is to increase the awareness of the challenges experienced by underrepresented students. This includes individuals who may come from backgrounds of low income, students of color, first-generation students, and other marginalized groups such as lesbian, gay, bisexual, and transgender students. Dr. Johnson understands the importance of creating initiatives to support individuals in those groups so their specific concerns may be addressed in multiple ways. As you will learn in this chapter, when leaders proactively create an inclusive and supportive climate that values diversity, benefits are produced that result in positive outcomes for organizations.

What is diversity?

Diversity refers to identity-based differences among and between two or more people1 that affect their lives as applicants, employees, and customers. These identity-based differences include such things as race and ethnicity, gender, sexual orientation, and age. Groups in a society based on these individual differences are referred to as **identity groups**. These differences are related to discrimination and disparities between groups in areas such as education, housing, healthcare, and employment. The term **managing diversity** is commonly used to refer to ways in which organizations seek to ensure that members of diverse groups are valued and treated fairly within organizations2 in all areas including hiring, compensation, performance evaluation, and customer service activities. The term *valuing diversity* is often used to reflect ways in which organizations show appreciation for diversity among job applicants, employees, and customers.[3] **Inclusion,** which represents the degree to which employees are accepted and treated fairly by their organization,[4] is one way in which companies demonstrate how they value diversity. In the context of today's rapidly changing organizational environment, it is more important than ever to understand diversity in organizational contexts and make progressive strides toward a more inclusive, equitable, and representative workforce.

Three kinds of diversity exist in the workplace (see Table 1.1.1). **Surface-level diversity** represents an individual's visible characteristics, including, but not limited to, age, body size, visible disabilities, race, or sex.5 A collective of individuals who share these characteristics is known as an identity group. **Deep-level diversity** includes traits that are non-observable such as attitudes, values, and beliefs.[6] **Hidden diversity** includes traits that are deep-level but may be concealed or revealed at the discretion of individuals who possess them.[7]

These hidden traits are called **invisible social identities**[8] and may include sexual orientation, a hidden disability (such as a mental illness or chronic disease), mixed racial heritage,9 or socioeconomic status. Researchers investigate these different types of diversity in order to understand how diversity may benefit or hinder organizational outcomes.

Diversity presents challenges that may include managing dysfunctional conflict that can arise from inappropriate interactions between individuals from different groups. Diversity also presents advantages such as broader perspectives and viewpoints.

Knowledge about how to manage diversity helps managers mitigate some of its challenges and reap some of its benefits.

Table 1.1.1: Types of Diversity

Surface level diversity	Diversity in the form of characteristics of individuals that are readily visible including, but not limited to age, body size, visible disabilities, race or sex
Deep level diversity	Diversity in characteristics that are nonobservable such as attitudes, values and beliefs, such as religion
Hidden diversity	Diversity in characteristics that are deep level but may be concealed or revealed at discretion by individuals who posses them such as sexual orientation

concept check

- What is diversity?
- What are the three types of diversity encountered in the workplace?

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1.2: Diversity and the Workforce

How diverse is the workforce?

In 1997, researchers estimated that by the year 2020, 14% of the workforce would be Latino, 11% Black, and 6% Asian.[10] Because of an increase in the number of racial minorities entering the workforce over the past 20 years, most of those projections have been surpassed as of 2016, with a workforce composition of 17% Hispanic or Latino of any race, followed by 12% Black and 6% Asian (see **Exhibit 1.2.1**). American Indians, Alaska Natives, Native Hawaiians, and Other Pacific Islanders together made up a little over 1% of the labor force, while people of two or more races made up about 2% of the labor force.[11] Women constitute approximately 47% of the workforce compared to approximately 53% for men,[12] and the average age of individuals participating in the labor force has also increased because more employees retire at a later age.[13] Although Whites still predominantly make up the workforce with a 78% share,14 the U.S. workforce is becoming increasingly more diverse, a trend that presents both opportunities and challenges. These demographic shifts in the labor market affect the workforce in a number of ways due to an increasing variety of workers who differ by sex, race, age, sexual orientation, disability status, and immigrant status.

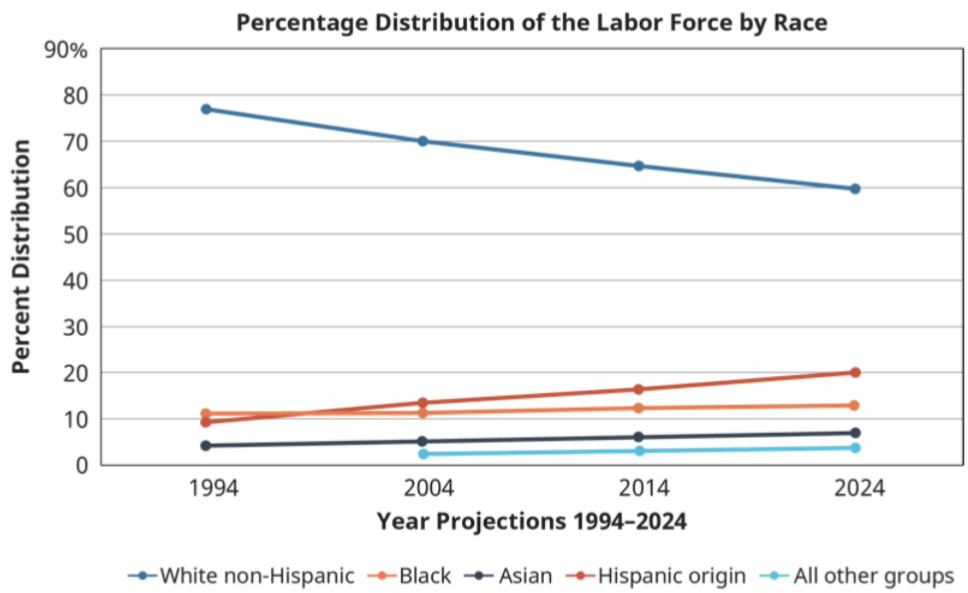

Exhibit 1.2.1 Percentage distribution of the labor force by race

Gender

Increasingly more women are entering the workforce.[15] Compared to 59% in 1977, the labor force participation rate for men is now approximately 53% and is expected to decrease through 2024 to 52%.[16] As the labor force participation rate decreases for men, the labor force growth rate for women will be faster. Their percentage of the workforce has steadily risen, as can be seen in **Exhibit 1.2.2**, which compares the percentage of the workforce by gender in 1977 to 2017.[17]

Although more women are entering the labor force and earning bachelor's degrees at a higher rate than men,[18] women still face a number of challenges at work. The lack of advancement opportunities awarded to qualified women is an example of a major challenge that women face called the **glass ceiling**,[19] which is an invisible barrier based on the prejudicial beliefs that underlie organizational decisions that prevent women from moving beyond certain levels within a company. Additionally, in organizations in which the upper-level managers and decision makers are predominantly men, women are less likely to find mentors, which are instrumental for networking and learning about career opportunities. Organizations can mitigate this challenge by providing mentors for all new employees. Such a policy would help create a more equal playing field for all employees as they learn to orient themselves and navigate within the organization.

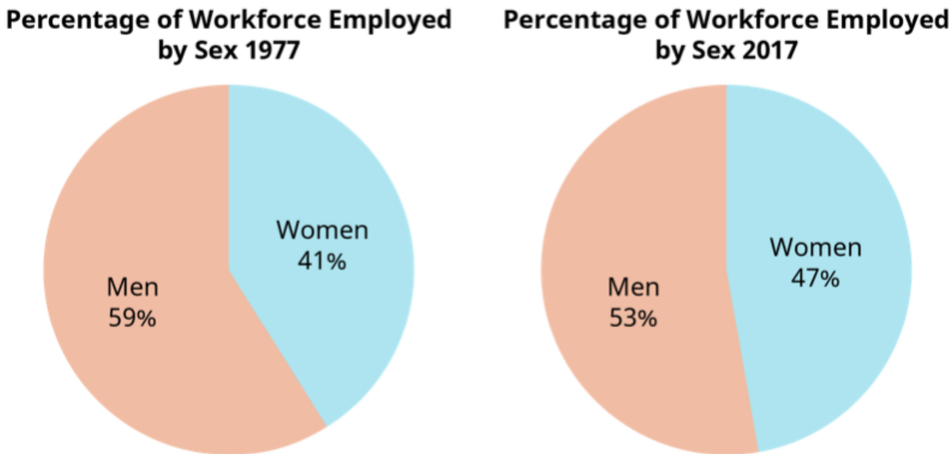

Exhibit 1.2.2 Percentage Distribution of the Labor Force by Sex

One factor that greatly affects women in organizations is **sexual harassment**. Sexual harassment is illegal, and workers are protected from it by federal legislation.[20] Two forms of sexual harassment that can occur at work are quid pro quo and hostile environment.[21] Quid pro quo harassment refers to the exchange of rewards for sexual favors or punishments for refusal to grant sexual favors. Harassment that creates a hostile environment refers to behaviors that create an abusive work climate. If employees are penalized (for example by being demoted or transferred to another department) for refusing to respond to repeated sexual advances, quid pro quo sexual harassment has taken place. The telling of lewd jokes, the posting of pornographic material at work, or making offensive comments about women, in general, are examples of actions that are considered to create a hostile work environment. According to the Equal Employment Opportunity Commission, sexual harassment is defined as the “unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature. Harassment can also include offensive remarks about a person’s sex.”[22] Although both men and women can be sexually harassed, women are sexually harassed at work more often.[23] In addition, Black and other minority women are especially likely to be subjected to sexual discrimination and harassment.[24]

Exhibit 1.2.3 Tamara Johnson

It is in the organization’s best interest to prevent sexual harassment from occurring. Ways to do this include companies providing ongoing (e.g., annual) training so that employees are able to recognize sexual harassment. Employees should know what constitutes acceptable and unacceptable behavior and what channels and protocols are in place for reporting unacceptable behaviors. Managers should understand their role and responsibilities regarding harassment prevention, and a clear and understandable policy should be communicated throughout the organization.

Just as gender-based discrimination is illegal and inappropriate, so is discrimination or mistreatment based on pregnancy, childbirth, or related medical conditions. While organizations may have different policies regarding maternity and paternity leave, they must comply with both the Pregnancy Discrimination Act and the Family Medical Leave Act.

Race

Another important demographic shift in workforce diversity is the distribution of race. (Note that we are using categories defined by the U.S. Census Bureau. It uses the term “Black (African American)” to categorize U.S. residents. In this chapter, we use the term “Black.”)

While the White non-Hispanic share of the workforce continues to shrink, the share of racial and ethnic minority groups will continue to grow.[25] Specifically, Hispanics and Asians will grow at a faster rate than other racial minorities, and Hispanics are projected to make up almost one-fifth of the labor force by 2024.[26] The projected changes in labor force composition between 2014 and 2024 are as follows:

White non-Hispanic participation in the labor force will decline by 3%. Other groups’ share of the labor force is expected to increase: Black (10.1%), Hispanic/Latino (28%), Asian (23.2%), and Other groups (i.e., multiracial, American Indian, Alaska Native, Native Hawaiian, and Other Pacific Islanders) labor force share is expected to increase by 22.2%.[27] With the workforce changing, managers will need to be mindful of issues employees encounter that are uniquely tied to their experiences based on race and ethnicity, including harassment, discrimination, stereotyping, and differential treatment by coworkers and decision-makers in organizations.

Discrimination Against Black Employees

Race is one of the most frequent grounds for discrimination.[28] Although Blacks do not make up the largest share of the workforce for racial minorities, research studies show they face discrimination more often than other racial minorities. As a matter of fact, some experts believe that hiring discrimination against Blacks has not declined over the past 25 years while workplace discrimination against other racial minority groups has declined.[29]

ethics in practice

Discrimination in the Sharing Economy—#AirbnbWhileBlack

Airbnb, a popular home-sharing website founded in San Francisco in 2008, offers millions of homes for short-term rental in more than 190 countries. This company has revolutionized the sharing economy in the same way that ride-sharing services such as Uber and Lyft have, and according to the company, the site’s drive to connect hosts and potential renters has been able to contribute to the quality of life of both homeowners and travelers. According to Airbnb’s press releases and information campaigns, their services can reduce housing costs for travelers on a budget and can provide unique experiences for adventurous travelers who wish to have the flexibility to experience a city like a local. The organization also claims that most of its users are homeowners looking to supplement their incomes by renting out rooms in their homes or by occasionally renting out their whole homes. According to a statement, most of the listings on the site are rented out fewer than 50 nights per year.

Despite the carefully crafted messages Airbnb has presented to the public, in 2016 the company came under intense scrutiny when independent analyses by researchers and journalists revealed something startling: While some Airbnb hosts did in fact use the services only occasionally, a significant number of hosts were using the services as though they were hotels. These hosts purchased a large number of properties and continuously rented them, a practice that affected the availability of affordable housing in cities and, because these hosts were not officially registered as hoteliers, made it possible for Airbnb hosts to avoid paying the taxes and abiding by the laws that hotels are subject to.

Title II of the Civil Rights Act of 1964 mandates that hotels and other public accommodations must not discriminate based on race, national origin, sex, or religion, and Title VIII of the Civil Rights Act of 1968 (also known as the Fair Housing Act [FHA]) prohibits discrimination specifically in housing. However, Airbnb’s unique structure allows it to circumvent those laws. The company also claims that while it encourages hosts to comply with local and federal laws, it is absolved from responsibility if any of its hosts break these laws. In 2017, researcher Ben Edelman conducted a field experiment and found that Airbnb users looking to rent homes were 16% less likely to have their requests to book accepted if they had traditionally African American sounding names like Tamika, Darnell, and Rasheed.

These findings, coupled with a viral social media campaign, #AirbnbWhileBlack, in which users claimed they were denied housing requests based on their race, prompted the state of California’s Department of Fair Employment and Housing (DFEH) to file a complaint against the company. In an effort to resolve the complaint, Airbnb reported banning any hosts who were found to have engaged in discriminatory practices, and they hired former U.S. Attorney General Eric Holder and former ACLU official Laura Murphy to investigate any claims of discrimination within the company.[30] In 2016, Airbnb released a statement outlining changes to company practices and policies to combat discrimination, and while they initially resisted demands by the DFEH to conduct an audit of their practices, the company eventually agreed to an audit of roughly 6,000 of the hosts in California who have the highest volume of properties listed on the site.

Discussion Questions

1. What are some efforts companies in the sharing economy can take before problems of discrimination threaten to disrupt operations?
2. Should Airbnb be held responsible for discriminatory actions of its hosts?

Sources: AirBnB Press Room, accessed December 24, 2018, https://press.atairbnb.com/about-us/; "Airbnb's data shows that Airbnb helps the middle class. But does it?", *The Guardian*, accessed December 23, 2018, www.theguardian.com/technolo...atic-national- convention-survey ; and Quittner, Jeremy, "Airbnb and Discrimination: Why It's All So Confusing", *Fortune*, June 23, 2016, http://fortune.com/2016/06/23/airbnb...mination-laws/.

Currently, White men have higher participation rates in the workforce than do Black men,[31] and Black women have slightly higher participation rates than White women.[32] Despite growth and gains in both Black education and Black employment, a Black person is considerably more likely to be unemployed than a White person, even when the White person has a lower level of education[33] or a criminal record.[34]

Blacks frequently experience discrimination in the workplace in spite of extensive legislation in place to prohibit such discrimination. Research has shown that stereotypes and prejudices about Blacks can cause them to be denied the opportunity for employment when compared to equally qualified Whites.[35] It is estimated that about 25% of businesses have no minority workers and another 25% have less than 10% minority workers.[36] In terms of employed Blacks, research has shown that, regardless of managers' race, managers tended to give significantly higher performance ratings to employees who were racially similar to them. Because Whites are much more likely to be managers than Blacks, this similarity effect tends to advantage White employees over Black employees.[37] Blacks are also significantly more likely to be hired in positions that require low skills, offer little to no room for growth, and pay less. These negative employment experiences affect both the mental and physical health of Black employees.[38]

Hispanic/Latino

Hispanics are the second-fastest-growing minority group in the United States behind Asians,[39] and they make up 17% of the labor force.[40] Despite this and the fact that Hispanics have the highest labor participation rate of all the minority groups, they still face discrimination and harassment in similar ways to other minority groups. (Note that we are again using the categories as defined by the U.S. Census Bureau, which predominantly uses the term "Hispanic" to refer to people of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin.)

Hispanics can be of any race.[41] As a matter of fact, increasingly more Hispanics are identifying racially as White. In 2004 almost half of Hispanics identified themselves racially as White, while just under half identified themselves as "some other race."[42] More than 10 years later, approximately 66% of Hispanics now identify themselves racially as White while only 26% identify themselves as "some other race."[43] The remaining Hispanic population, totaling approximately 7%, identify as either Black, American Indian, Asian, Alaskan Native, Pacific Islander, or Native Hawaiian.[44]

Why would a minority identity group identify racially as White? A Pew study found that the longer Hispanic families lived in the United States, the more likely they were to claim White as their race even if they had not done so in the past.[45] This suggests that upward mobility in America may be perceived by some Hispanics to be equated with "Whiteness."[46] Consequently, Hispanics who self-identify racially as White experience higher rates of education and salary, and lower rates of unemployment.[47] Additionally, only 29% of Hispanics polled by the Pew Hispanic Center believe they share a common culture.[48] According to the Pew Research Center, this finding may be due to the fact that the Hispanic ethnic group in the United States is made up of at least 14 Hispanic origin groups (such as Puerto Rican, Cuban, Spanish, Mexican, Dominican, and Guatemalan, among many others.)[49] Each of these groups has its own culture with different customs, values, and norms.

These cultural differences among the various Hispanic groups, combined with different self-perceptions of race, may also affect attitudes toward their workplace environment. For example, one study found that the absenteeism rate among Blacks was related to the level of diversity policies and activities visible in the organization, while the absenteeism rate among Hispanics was similar to that of Whites and not related to those diversity cues.[50] Results from this study suggest that managers need to be aware of how diversity impacts their workplace, namely addressing the relationship between Hispanic job seekers or workers and organizational outcomes concerning diversity policies as it may differ from that of other racial minorities.

Asian and Asian American

Asians are the fastest-growing ethnic group in the United States, growing 72% between 2000 and 2015.[51] Compared to the rest of the U.S. population overall, households headed by Asian Americans earn more money and are more likely to have household members who hold a bachelor's degree.[52] However, there is a wide range of income levels among the Asian population that differs between the more than 19 groups of Asian origin in the United States.[53]

Similar to other racial and ethnic minority groups, Asians are stereotyped and face discrimination at work. Society through media often stereotypes Asian men as having limited English-speaking skills and as being highly educated, affluent, analytical, and good at math and science.[54] Asian women are often portrayed as weak and docile.[55] For Asian women, and other minority women as well, social stereotypes depicting them as exotic contribute to reports of sexual harassment from women minority groups.[56]

The **model minority myth**[57] is a reflection of perceptions targeting Asians and Asian Americans that contrast the stereotypes of "conformity" and "success" of Asian men with stereotypes of "rebelliousness" and "laziness" of other minority men. It also contrasts the stereotyped "exotic" and "obedient" nature of Asian women against the stereotypical beliefs that White women are "independent" and "pure."[58] These perceptions are used not only to invalidate injustice that occurs among other racial minorities, but also to create barriers for Asian and Asian Americans seeking leadership opportunities as they are steered toward "behind the scenes" positions that require less engagement with others. These stereotypes also relegate Asian women into submissive roles in organizations, making it challenging for Asian men and women to advance in rank at the same rate as White male employees.[59]

Multiracial

Although the U.S. Census Bureau estimates that approximately 2% of the U.S. population describes themselves as belonging to more than one race, the Pew Research Center estimates that number should be higher, with around 7% of the U.S. population considered multiracial.[60] This is due to the fact that some individuals may claim one race for themselves even though they have parents from different racial backgrounds. To complicate matters even more, when collecting data from multiracial group members, racial identity for individuals in this group may change over time because race is a social construct that is not necessarily based on a shared culture or country of origin in the same way as ethnicity. As a result, multiracial individuals (and Hispanics) have admitted to changing their racial identity over the course of their life and even based on the situation. Approximately 30% of multiracial individuals polled by the Pew Research Center say that they have varied between viewing themselves as belonging to one race or belonging to multiple races. Within the group polled, the order in which they first racially identified as belonging to one racial group versus belonging to more than one group varied.[61]

Despite the fact that multiracial births have risen tenfold between 1970 and 2013,[62] their participation in the labor force is only 2%.[63] Additionally, multiracial individuals with a White racial background are still considered a racial minority unless they identify themselves solely as White, and approximately 56% of them on average say they have been subjected to racial jokes and slurs.[64] Discrimination also varies when multiracial groups are broken down further, with Black–American Indians having the highest percentage of individuals reporting discrimination and White-Asians having the lowest percentage.[65]

At work, multiracial employees are sometimes mistaken for races other than their own. If their racial minority background is visible to others, they may experience negative differential treatment. Sometimes they are not identified as having a racial or ethnic minority background and are privy to disparaging comments from unsuspecting coworkers about their own race, which can be demoralizing and can lead to lower organizational attachment and emotional strain related to concealing their identity.[66]

Other Groups

Approximately 1% of the labor force identifies as American Indian, Alaska Native, Native Hawaiian or Pacific Islander, or some other race.[67]

Age

The age distribution of an organization's workforce is an important dimension of workplace diversity as the working population gets older. Some primary factors contributing to an older population include the aging of the large Baby Boomer generation (people born between 1946 and 1964), lower birth rates, and longer life expectancies[68] due to advances in medical technology and access to health care. As a result, many individuals work past the traditional age of retirement (65 years old) and work more years than previous generations in order to maintain their cost of living.

Exhibit 1.2.4 compares the percentage of the population over the age of 65 to those under the age of 18 between 2010 and 2016. The number of older individuals has increased and is projected to reach 20.6% by the year 2030 while the number of younger individuals has steadily decreased within that time period. These numbers imply that organizations will increasingly have employees across a wide range of ages, and cross- generational interaction can be difficult manage. Although older workers are viewed as agreeable and comfortable to work with, they are also stereotyped by some employees as incompetent[69] and less interested in learning new tasks at work compared to younger workers.[70] Studies have found support for the proposition that age negatively relates to cognitive functioning.[71] However, if managers offer less opportunity to older workers solely because of declining cognitive functioning, it can be detrimental to organizational performance because older workers outperform younger workers on a number of other job performance measures. Compared to younger workers, older workers are more likely to perform above their job expectations and follow safety protocols. They are also less likely to be tardy, absent, or abuse drugs or alcohol at work compared to their younger counterparts.

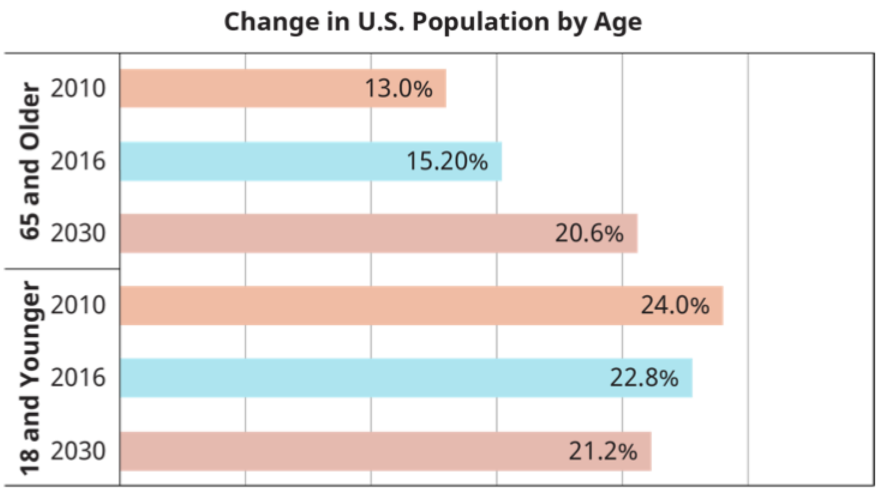

Exhibit 1.2.4 Change in U.S. population by age

Sexual Orientation and Gender Identity

Sexual orientation diversity is increasing in the workforce.[72] However, only 21 states and Washington D.C. prohibit discrimination based on sexual orientation.[73] Without federal protection, individuals who do not live in these states could ve overlooked for employment or fired for their sexual orientation unless their employer has policies to protect them.[74] Many employers are beginning to understand that being perceived as inclusive will make them more attractive to a larger pool of job applicants.[75] So although the Civil Rights Act does not explicitly provide federal protection to lesbian, gay, bisexual and transgender, and queer/questioning (LGBTQ) employees, more than half of the Fortune 500 companies have corporate policies that protect sexual minorities from discrimination at work and offer domestic-partner benefits.[76]

Unfortunately, the percentage of hate crimes relating to sexual orientation discrimination has increased.[77] Indeed, LGBTQ employees are stigmatized so much that in a recent study, researchers found that straight-identifying participants were more attracted to employers with no job security to offer them compared to gay-friendly employers.[78] In other words, individuals would waive job security to avoid working with sexual minorities. Also, compared to heterosexuals, sexual minorities have higher education levels[79] but still face hiring and treatment discrimination frequently.[80]

LGBTQ employees are often faced with the decision of whether or not to be truthful about their sexual orientation at work for fear of being stigmatized and treated unfairly. The decision to not disclose is sometimes called **passing**, and for some it involves a great risk of emotional strain that can affect performance.81 Individuals who pass may distance themselves from coworkers or clients to avoid disclosure about their personal life. This behavior can also result in decreased networking and mentoring opportunities, which over time can limit advancement opportunities. The decision to be transparent about sexual orientation is sometimes called **revealing**.[82] Just like passing, revealing has its own set of risks including being ostracized, stigmatized, and subjected to other forms of discrimination at work. However, compared to passing, the benefits of building relationships at work and using their identity as a catalyst for tolerance and progressive organizational change may outweigh the risks when LGBTQ employees decide to reveal. The decision to "come out" should be made exclusively by the individual; "outing" someone else as any sexual orientation or gender identity is considered highly inappropriate and hurtful, and may have employment-related consequences.

Research shows that when local or state laws are passed to prevent sexual orientation discrimination, incidents of workplace discrimination decrease.[83] This same effect occurs when firms adopt policies that protect the rights of sexual minority employees.[84] By creating a safe and inclusive work environment for LGBTQ employees, companies can create a culture of tolerance for all employees regardless of their sexual orientation or gender identity.

managing change

Blind Recruiting

An increasing number of companies are testing a new and innovative way of recruiting. *Blind recruiting* is a process by which firms remove any identifying information about applicants during the recruitment process. An example of this may include anonymous applications that omit fields requesting information such as an applicant's name or age. Using computer application technology, some companies like Google administer surveys to their anonymous applicants that measure the abilities required for the job before they are considered in the next step of the recruitment process. Alternatively, companies may request that applicants remove identifying information such as names and address from their resumes before applying for positions. As resumes are received, hiring managers can assign a temporary identification number.

Although more companies are using this method of recruiting, the idea is not new for symphony orchestras, many of which have been using blind auditioning since the 1970s. In some instances musicians audition behind screens so they are evaluated only by their music. This process removes bias associated with race and gender because the performer cannot be seen and only heard. A study investigating this practice examined 11 symphony orchestras that varied on the use of blind auditions. Researchers found that blind auditions increased the likelihood that a woman would be hired by between 25 and 46%. A recruitment process like this can help organizations attract more candidates, hire the best talent, increase their workplace diversity, and avoid discrimination liability.

Discussion Questions

1. Should all companies use blind recruiting in place of traditional recruiting, or are there exceptions that must be considered?
2. If blind recruiting helps eliminate bias during the recruitment process, then what does that say about social media platforms such as Linked In that are commonly used for recruiting applicants? Will using those platforms expose companies to greater liability compared to using more traditional means of recruiting?
3. How does blind recruiting help organizations? How may it hinder organizations?

Sources: Grothaus, M. (Mar 14 2016). How "blind" recruitment works and why you should consider it. Fast Company. Retrieved from https://www.fastcompany.com/3057631/...uitment-works- and-why-you-should-consider; and MIller, C.C. (Feb 25 2016). Is blind hiring the best hiring? The New York Times Magazine. Retrieved from www.nytimes.com/2016/02/28/m...-blind-hiring- the-best-hiring.html.

Immigrant Workers

Every year a new record is set for the time it takes to reach the U.S. cap of H-1B visas granted to employers.[85] H-1B visas are a type of **work visa**, a temporary documented status that authorizes individuals to permanently or temporarily live and work in the United States.[86] As a result of the demand for work visas by employers, the number of immigrant workers in the U.S. workforce has steadily grown within the last decade from 15% in 2005 to 17% in 2016.[87] Compared to those born in the United States, the immigrant population in America is growing significantly faster.[88] This is partly because of the U.S. demand for workers who are proficient in math and science[89] and wish to work in America.

Although a huge demand for immigrant labor exists in the United States, immigrant labor exploitation occurs, with immigrant employees receiving lower wages and working longer hours compared to American workers.[90] Foreign-born job seekers are attracted to companies that emphasize work visa sponsorship for international employees, yet they are still mindful of their vulnerability to unethical employers who may try to exploit them. For example, Lambert and colleagues found that some of the job-seeking MBA students from the Philippines in their study believed that companies perceived to value international diversity and sponsor H-1B visas signaled a company wishing to exploit workers.[91] Others believed that those types of companies might yield diminishing returns to each Filipino in the company because their token value becomes limited. In news stories, companies have been accused of drastically shortchanging foreign student interns on their weekly wages.[92] In another case, Infosys, a technology consulting company, paid $34 million to settle allegations of visa fraud due to suspicion of underpaying foreign workers to increase profits.[93]

Other Forms of Diversity at Work

Workers with disabilities are projected to experience a 10% increase in job growth through the year 2022.[94] This means that more public and corporate policies will be revised to allow greater access to training for workers with disabilities and employers.[95] Also, more companies will use technology and emphasize educating employees about physical and mental disabilities as workplace accommodations are used more often.

In the past, the United States has traditionally been a country with citizens who predominantly practice the Christian faith. However, over the past almost 30 years the percentage of Americans who identify as Christian has significantly decreased—by approximately 12%. Over that same time period, affiliation with other religions overall increased by approximately 25%.[96] The increase in immigrant workers from Asian and Middle Eastern countries means that employers must be prepared to accommodate religious beliefs other than Christianity. Although federal legislation protects employees from discrimination on the basis of race, religion, and disability status, many employers have put in place policies of their own to deal with the variety of diversity that is increasingly entering the workforce.

concept check

- How is diversity defined in relation to the workplace?
- What are the components that make up a diverse workplace and workforce?

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Exhibit 1.2.1 Percentage distribution of the labor force by race (Attribution: Copyright Rice University, OpenStax, under CC-BY 4.0 license)

Exhibit 1.2.2 Percentage Distribution of the Labor Force by Sex (Attribution: Copyright Rice University, OpenStax, under CC-BY 4.0 license)

Exhibit 1.2.3 Tamara Johnson The treatment of women in business has become a hot topic in corporate boardrooms, human resources departments, and investment committees. Tamara Johnson, who is profiled in the opening feature to this chapter, moves beyond simply acknowledging widespread discrimination to focusing on solutions. Also on the agenda: the need to improve diversity and inclusion across the board and breaking through the glass ceiling. (Credit: Tamara Johnson/ Attribution 2.0 Generic (CC BY 2.0))

Exhibit 1.2.4 Change in U.S. population by age (Attribution: Copyright Rice University, OpenStax, under CC-BY 4.0 license)

1.3: Diversity and Its Impact on Companies

How does diversity impact companies and the workforce?

Due to trends in globalization and increasing ethnic and gender diversity, it is imperative that employers learn how to manage cultural differences and individual work attitudes. As the labor force becomes more diverse there are both opportunities and challenges to managing employees in a diverse work climate. Opportunities include gaining a competitive edge by embracing change in the marketplace and the labor force. Challenges include effectively managing employees with different attitudes, values, and beliefs, in addition to avoiding liability when leadership handles various work situations improperly.

Reaping the Advantages of Diversity

The business case for diversity introduced by Taylor Cox and Stacy Blake outlines how companies may obtain a competitive advantage by embracing workplace diversity.[97] Six opportunities that companies may receive when pursuing a strategy that values diversity include cost advantages, improved resource acquisition, greater marketing ability, system flexibility, and enhanced creativity and better problem solving (see **Exhibit 1.3.1**).

Exhibit 1.3.1 Managing Cultural Diversity

Cost Advantages

Traits such as race, gender, age, and religion are protected by federal legislation against various forms of discrimination (covered later in this chapter). Organizations that have policies and procedures in place that encourage tolerance for a work climate of diversity and protect female and minority employees and applicants from discrimination may reduce their likelihood of being sued due to workplace discrimination. Cox and Blake identify this decreased liability as an opportunity for organizations to reduce potential expenses in lawsuit damages compared to other organizations that do not have such policies in place.

Additionally, organizations with a more visible climate of diversity experience lower turnover among women and minorities compared to companies that are perceived to not value diversity.98 Turnover costs can be substantial for companies over time, and diverse companies may ameliorate turnover by retaining their female and minority employees. Although there is also research showing that organizations that value diversity experience a higher turnover of White employees and male employees compared to companies that are less diverse,99 some experts believe this is due to a lack of understanding of how to effectively manage diversity. Also, some research shows that Whites with a strong ethnic identity are attracted to diverse organizations similarly to non-Whites.100

Resource Acquisition

Human capital is an important resource of organizations, and it is acquired through the knowledge, skills, and abilities of employees. Organizations perceived to value diversity attract more women and minority job applicants to hire as employees. Studies show that women and minorities have greater job-pursuit intentions and higher attraction toward organizations that promote workplace diversity in their recruitment materials compared to organizations that do not.[101] When employers attract minority applicants, their labor pool increases in size compared to organizations that are not attractive to them. As organizations attract more job candidates, the chances of hiring quality employees increases, especially for jobs that demand highly skilled labor. In summary, organizations gain a competitive advantage by enlarging their labor pool by attracting women and minorities.

Marketing

When organizations employ individuals from different backgrounds, they gain broad perspectives regarding consumer preferences of different cultures. Organizations can gain insightful knowledge and feedback from demographic markets about the products and services they provide. Additionally, organizations that value diversity enhances their reputation with the market they serve, thereby attracting new customers.

System Flexibility

When employees are placed in a culturally diverse work environment, they learn to interact effectively with individuals who possess different attitudes, values, and beliefs. Cox and Blake contend that the ability to effectively interact with individuals who differ from oneself builds *cognitive flexibility*, the ability to think about things differently and adapt one's perspective. When employees possess cognitive flexibility, system flexibility develops at the organizational level. Employees learn from each other how to tolerate differences in opinions and ideas, which allows communication to flow more freely and group interaction to be more effective.

Creativity and Problem Solving

Teams from diverse backgrounds produce multiple points of view, which can lead to innovative ideas. Different perspectives lead to a greater number of choices to select from when addressing a problem or issue.

Life experience varies from person to person, sometimes based on race, age, or sex. Creativity has the opportunity to flourish when those experiences are shared. Diverse teams not only produce more alternatives, but generate a broader range of perspectives to address tasks and problems. One way in which diverse teams enhance problem-solving ability is by preventing **groupthink**,[102] a dysfunction in decision-making that occurs in homogeneous groups as a result of group pressures and group members' desire for conformity and consensus. Diverse group membership prevents groupthink because individuals from varied backgrounds with different values, attitudes, and beliefs can test the assumptions and reasoning of group members' ideas.

Aligning Diversity Programs with an Organization's Mission and Strategic Goals

Diversity helps organizations perform best when it is aligned with a specific business strategy. For example, when companies use heterogeneous management teams that are directed by an entrepreneurial strategy focusing on innovation, the companies' productivity increases.

When an entrepreneurial strategy is not present, however, team diversity has little effect on productivity.[103] An entrepreneurial strategy includes innovation that reflects a company's commitment to being creative, supporting new ideas, and supporting experimentation as a way to gain a competitive advantage. In other words, managers may properly utilize the multiple perspectives that emerge from heterogeneous teams by integrating them as a resource for pursuing the overall strategy of the organization.

Using Human Resources Tools Strategically

To effectively align diversity with an organization's strategy, the human resources function must be able to engage employees at dynamic levels. Using a strategic human resources management approach to an organization can successfully integrate diversity with the organization's goals and objectives.[104] **Strategic human resources management (SHRM)** is a system of activities arranged to engage employees in a manner that assists the organization in achieving a sustainable competitive advantage. SHRM practices vertically integrate with the mission and strategy of the organization while horizontally integrating human resources activities across its functional areas. By doing so, a unique set of resources can be made available to specific to the needs of the organization. Furthermore, when human resources becomes a part of the strategic planning process instead of just providing ancillary services, improved communication, knowledge sharing, and greater synergy between decision makers can occur within the organization to improve organizational functioning.

The **resource-based view** of the firm has been used to support the argument for diversity because it demonstrates how a diverse workforce can create a sustainable competitive advantage for organizations. Based on the resource-based view of the firm, when companies possess resources that are rare, valuable, difficult to imitate, and non-substitutable, a sustained competitive advantage can be attained.[105] The SHRM approach assumes that human capital—the current and potential knowledge, skills, and abilities of employees—is instrumental to every organization's success and sustainability and longevity.

If a diverse composition of employees within organizations is rare, employing minorities in positions of leadership is even rarer. One exception is Northern Trust, an investment management firm that was recently listed on Forbes magazine's 2018 Best Employers for Diversity list.[106] Thirty-eight percent of Northern Trust' stop executives are women, which is impressive because it matches the average percentage of women in full-time one-year MBA programs over the past five years.[107] The average for S&P 500 companies is just 27%. In addition, African Americans make up 23% of Northern Trust's board, which also demonstrates the commitment Northern Trust has to diversity. This rare degree of diversity helps Northern Trust become an employer of choice for minorities and women. In turn, attracting minority applicants increases the labor pool available to Northern Trust and increases its ability to find good talent.

Exhibit 1.3.2 Bank staff watching presentation

Diverse companies may capitalize on the multiple perspectives that employees from different backgrounds contribute to problem solving and idea generation. In group settings, members from collectivist cultures from Asia and South America, for example, engage with others on tasks differently than members from North America. Similarly, Asians, Blacks, and Hispanics usually act more collectively and engage more interdependently than Whites, who are generally more individualistic. More harmonious working interactions benefit group cohesion and team performance,[108] and employees can grasp better ways of doing things when there is a diverse population to learn from.

For a company to attain a sustained competitive advantage, its human resource practices must be difficult to copy or imitate. As we will see later in the chapter, companies may hold one of three perspectives on workplace diversity. The integration and learning perspective results in the best outcomes for employees and the organization. However, it is not easy to become an employer that can effectively manage diversity and avoid the challenges we learned about earlier in this chapter. Historical conditions and often-complex interplay between various organizational units over time can contribute to a company's ability to perform effectively as a diverse organization. Best practices for targeting diverse applicants or resolving conflicts based on cultural differences between employees may occur organically and later become codified into the organizational culture. Sometimes, however, the origin of diversity practices is unknown because they arose from cooperation among different functional areas (e.g., marketing and human resources working strategically with leadership to develop recruitment ideas) that occurred so long ago that not even the company itself, let alone other companies, could replicate the process.

Diversity and Organizational Performance

Research indicates that having diversity in an organization produces mixed results for its success. Some studies show a positive relationship, some show a negative relationship, and others show no relationship between diversity and performance. Some researchers believe that although findings regarding a direct relationship between diversity and success in the marketplace may be inconsistent, the relationship may be due to other variables not taken into account.

Taking the resource-based view perspective, Richard and colleagues demonstrated that racially diverse banking institutions focused on innovation experienced greater performance than did racially diverse banks with a low focus on innovation.[109] These findings suggest that for the potential of racial diversity to be fully realized, companies should properly manage the system flexibility, creativity, and problem-solving abilities used in an innovative strategy. Other studies show that when top management includes female leadership, firm performance improves when organizations are innovation driven.[110]

concept check

- What are the challenges and opportunities that diversity provides to companies?
- What are the responsibilities of human resources regarding diversity?
- Can diversity be a strategic advantage to organizations?

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Exhibit 5.6 Managing Cultural Diversity (Attribution: Copyright Rice University, OpenStax, under CC-BY 4.0 license)

Exhibit 5.7 Bank staff watching presentation The Disability Awareness Players present to the staff at Northern Trust. (Credit: JJ's List/ flickr/ Attribution 2.0 Generic (CC BY 2.0))

1.4: Key Diversity Theories

What key theories help managers understand the benefits and challenges of managing the diverse workforce?

Many theories relevant to managing the diverse workforce center on an individual's reactions (such as categorization and assessment of the characteristics of others) to people who are different from the individual. Competing viewpoints attempt to explain how diversity is either harmful or beneficial to organizational outcomes.

- The **cognitive diversity hypothesis** suggests that multiple perspectives stemming from the cultural differences between group or organizational members result in creative problem solving and innovation.
- The **similarity-attraction paradigm** and **social identity theory** hold that individuals' preferences for interacting with others like themselves can result in diversity having a negative effect on group and organizational outcomes.
- The **justification-suppression model** explains under what conditions individuals act on their prejudices.

Cognitive Diversity Hypothesis

Some research shows that diversity has no relationship to group performance, and some shows that there is a relationship. Of the latter research, some shows a negative relationship (greater diversity means poorer group performance, less diversity means better group performance) and some shows a positive relationship.

These various findings may be due to the difference in how diversity can affect group members. **Cognitive diversity** refers to differences between team members in characteristics such as expertise, experiences, and perspectives.[129] Many researchers contend that physical diversity characteristics such as race, age, or sex (also known as bio-demographic diversity) positively influence performance because team members contribute unique cognitive attributes based on their experiences stemming from their demographic background.[130]

There is research that supports the relationship between group performance and task-related diversity as reflected in characteristics not readily detectable such as ability, occupational expertise, or education. However, the relationship between bio-demographic diversity and group performance has produced mixed results.[131] For example, Watson and colleagues studied the comparison of group performance between culturally homogeneous and culturally heterogeneous groups. Groups were assigned business cases to analyze, and their group performance was measured over time based on four factors: the range of perspectives generated, the number of problems identified in the case, the number of alternatives produced, and the quality of the solution. Overall performance was also calculated as the average of all the factors. The factors were measured at four intervals: Interval 1 (at 5 weeks), Interval 2 (at 9 weeks), Interval 3 (at 13 weeks), and Interval 4 (at 17 weeks).

For Intervals 1 and 2, the overall performance of homogeneous groups was higher than heterogeneous groups. However, by Intervals 3 and 4, there were no significant differences in overall performance between the groups, but the heterogeneous group outperformed the homogeneous group in generating a greater range of perspectives and producing a greater number of alternatives.

This research suggests that although homogeneous groups may initially outperform culturally diverse groups, over time diverse groups benefit from a wider range of ideas to choose from when solving a problem. Based on the cognitive diversity hypothesis, these benefits stem from the multiple perspectives generated by the cultural diversity of group members. On the other hand, it takes time for members of diverse groups to work together effectively due to their unfamiliarity with one another, which explains why homogeneous groups outperform heterogeneous groups in the early stages of group functioning. (This is related to the similarity-attraction paradigm, discussed in the next section.) Other studies have shown that ethnically diverse groups cooperate better than homogeneous groups at tasks that require decision-making and are more creative and innovative. While homogeneous groups may be more efficient, heterogeneous groups sacrifice efficiency for effectiveness in other areas.

Similarity-Attraction Paradigm

The cognitive diversity hypothesis explains how diversity benefits organizational outcomes. The similarity- attraction paradigm explains how diversity can have negative outcomes for an organization.

Some research has shown that members who belong to diverse work units may become less attached, are absent from work more often, and are more likely to quit.[132] There is also evidence that diversity may produce conflict and higher employee turnover. Similarity-attraction theory is one of the foundational theories that attempts to explain why this occurs; it posits that individuals are attracted to others with whom they share attitude similarity.[133]

Attitudes and beliefs are common antecedents to interpersonal attraction. However, other traits such as race, age, sex, and socioeconomic status can serve as signals to reveal deep-level traits about ourselves. For example, numerous studies investigating job-seeker behaviors have shown that individuals are more attracted to companies whose recruitment literature includes statements and images that reflect their own identity group. One study showed that companies perceived to value diversity based on their recruitment literature are more attractive to racial minorities and women compared to Whites.[134] Another study showed that when organizations use recruitment materials that target sexual minorities, the attraction of study participants weakened among heterosexuals.[135] Even foreign-born potential job candidates are more attracted to organizations that depict international employees in their job ads.[136]

Social Cognitive Theory

Social cognitive theory is another theory that seeks to explain how diversity can result in negative outcomes in a group or organization. Social cognitive theory suggests that people use categorization to simplify and cope with large amounts of information. These categories allow us to quickly and easily compartmentalize data, and people are often categorized by their visible characteristics, such as race, sex, and age. Thus, when someone sees a person of a particular race, automatic processing occurs and beliefs about this particular race are activated. Even when the person is not visible, he or she can be subject to this automatic categorization. For example, when sorting through resumes a hiring manager might engage in sex categorization because the person's name provides information about the person's sex or racial categorization because the person's name provides information about their race.[137] **Stereotypes** are related to this categorization and refer to the overgeneralization of characteristics about large groups. Stereotypes are the basis for prejudice and discrimination. In a job-related context, using categorization and stereotyping in employment decision-making is often illegal. Whether illegal or not, this approach is inconsistent with a valuing-diversity approach.

Social Identity Theory

Social identity theory is another explanation of why diversity may have a negative outcome. Social identity theory suggests that when we first come into contact with others, we categorize them as belonging to an in-group (i.e., the same group as us) or an out-group (not belonging to our group).[138] We tend to see members of our in-group as heterogeneous but out-group members as homogeneous. That is, we perceive out-group members as having similar attitudes, behaviors, and characteristics (i.e., fitting stereotypes).

Researchers posit that this perspective may occur because of the breadth of interactions we have with people from our in-group as opposed to out-groups. There is often strong in-group favoritism and, sometimes, derogation of out-group members. In some cases, however, minority group members do not favor members of their own group.[139] This may happen because of being continually exposed to widespread beliefs about the positive attributes of Whites or men and to common negative beliefs about some minorities and women. When in-group favoritism does occur, majority-group members will be hired, promoted, and rewarded at the expense of minority-group members, often in violation of various laws.

Schema Theory

Schema theory explains how individuals encode information about others based on their demographic characteristics.[140] Units of information and knowledge experienced by individuals are stored as having patterns and interrelationships, thus creating schemas that can be used to evaluate one’s self or others. As a result of the prior perceived knowledge or beliefs embodied in such schemas, individuals categorize people, events, and objects. They then use these categories to evaluate newly encountered people and make decisions regarding their interaction with them.

Based on schema theory, employees develop schemas about coworkers based on race, gender, and other diversity traits. They also form schemas about organizational policies, leadership, and work climates. Schemas formed can be positive or negative and will affect the attitudes and behaviors employees have toward one another.

Justification-Suppression Model

The **justification-suppression model** explains the circumstances in which prejudiced people might act on their prejudices. The process by which people experience their prejudice is characterized as a “two-step” process in which people are prejudiced against a certain group or individual but experience conflicting emotions in regard to that prejudice and are motivated to suppress their prejudice rather than act upon it.[141] Theory about prejudice suggests that all people have prejudices of some sort, that they learn their prejudices from an early age, and that they have a hard time departing from them as they grow older. Prejudices are often reinforced by intimate others, and individuals use different methods to justify those prejudices.

Most people will attempt to suppress any outward manifestations of their prejudices. This suppression can come from internal factors like empathy, compassion, or personal beliefs regarding proper treatment of others. Suppression can also come from societal pressures; overt displays of prejudice are no longer socially acceptable, and in some cases are illegal.

At times, however, prejudiced individuals will look for reasons to justify acting on their prejudiced beliefs. Research has shown people are more likely to act in prejudiced ways when they are physically or emotionally tired, when they can do so and remain anonymous, or when social norms are weak enough that their prejudiced behavior will not be received negatively.

concept check

- What are the theories that can help managers understand diversity?

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1.5: Challenges of Diversity

What is workplace discrimination, and how does it affect different social identity groups?

Although diversity has it benefits, there are also challenges that managers must face that can only be addressed with proper leadership. Some of the most common challenges observed in organizations and studied in research include lower organizational attachment and misunderstanding work diversity initiatives and programs.

Lower Organizational Attachment

Although diversity programs attract and retain women and minorities, they may have the opposite effect on other, nonminority employees. When diversity is not managed effectively, White and male employees can feel alienated from or targeted by the organization as diversity programs are put in place. A study that examined 151 work groups across three large organizations investigated whether the proportion of group membership based on race or sex affected the group members' absentee rates, psychological attachment to their work group, and turnover intentions,[111] three factors that play significant roles in an employee's attachment to their organization. Results showed a positive relationship between group heterogeneity and lower organizational attachment, higher turnover intentions, and greater frequency of absences for men and for White group members. In other words, as work group diversity increased, White employees and male employees felt less attached to the organization and were more likely to quit. Because heterogeneous groups improve creativity and judgement, managers should not avoid using them because they may be challenging to manage. Instead, employers need to make sure they understand the communication structure and decision-making styles of their work groups and seek feedback from employees to learn how dominant group members may adjust to diversity.

Legal Challenges and Diversity

The legal system is used to combat discrimination. Among the ways that we will cover here are reverse discrimination, workplace discrimination, harassment, age discrimination, disability discrimination, national origin discrimination, pregnancy discrimination, race/color discrimination, religious discrimination, sex-based discrimination and other forms of discrimination.

Reverse Discrimination

As research shows, workplace discrimination against women and racial or ethnic minorities is common. **Reverse discrimination** is a term that has been used to describe a situation in which dominant group members perceive that they are experiencing discrimination based on their race or sex. This type of discrimination is uncommon, but is usually claimed when the dominant group perceives that members of a protected (diverse) class of citizens are given preference in workplace or educational opportunities based not on their merit or talents, but on a prescribed preferential treatment awarded only on the basis of race or sex.

Research conducted in the 1990s shows that only six federal cases of reverse discrimination were upheld over a four-year period (1990–1994), and only 100 of the 3,000 cases for discrimination over that same four-year period were claims of reverse discrimination.[112] Interestingly, a recent poll administered by the Robert Wood Johnson Foundation and the Harvard T.H. Chan School of Public Health found that a little more than half of White Americans believe that White people face discrimination overall, and 19% believe they have experienced hiring discrimination due to the color of their skin.[113] This misperception stems in part from the recalibration of the labor force as it become more balanced due to increased equal employment opportunities for everyone. Members of dominant identity groups, Whites and men, perceive fewer opportunities for themselves when they observe the workforce becoming more diverse. In reality, the workforce of a majority of companies is still predominantly White and male employees. The only difference is that legislation protecting employees from discrimination and improvements in equal access to education have created opportunities for minority group members when before there were none.

Workplace Discrimination

Workplace discrimination occurs when an employee or an applicant is treated unfairly at work or in the job- hiring process due to an identity group, condition, or personal characteristic such as the ones mentioned above. Discrimination can occur through marital status, for example when a person experiences workplace discrimination because of the characteristics of a person to whom they are married. Discrimination can also occur when the offender is of the same protected status of the victim, for example when someone discriminates against someone based on a national origin that they both share.

The **Equal Employment Opportunity Commission** (EEOC) was created by Title VII of the Civil Rights Act of 1964 with the primary goal of making it illegal to discriminate against someone in the workplace due to their race, national origin, sex, disability, religion, or pregnancy status.[114] The EEOC enforces laws and issues guidelines for employment-related treatment. It also has the authority to investigate charges of workplace discrimination, attempt to settle the charges, and, if necessary, file lawsuits when the law has been broken.

All types of workplace discrimination are prohibited under different laws enacted and enforced by the EEOC, which also considers workplace harassment and sexual harassment forms of workplace discrimination and mandates that men and women must be given the same pay for equal work.[115]

The provision for equal pay is covered under the **Equal Pay Act of 1963**, which was an amendment to the Fair Labor Standards Act of 1938. Virtually all employers are subject to the provisions of the act, which was an attempt to address pay inequities between men and women. More than 50 years later, however, women still earn about 80 cents to every dollar that men earn, even while performing the same or similar jobs.[116]

Harassment

Harassment is any unwelcome conduct that is based on characteristics such as age, race, national origin, disability, sex, or pregnancy status. Harassment is a form of workplace discrimination that violates Title VII of the Civil Rights Act of 1964, the Age Discrimination in Employment Act of 1967, and the Americans with Disabilities Act of 1990.[117]

Sexual harassment specifically refers to harassment based on a person's sex, and it can (but does not have to) include unwanted sexual advances, requests for sexual favors, or physical and verbal acts of a sexual nature. Though members of any sex can be the victim of sexual harassment, women are the primary targets of this type of harassment.[118]

Age Discrimination

Age discrimination consists of treating an employee or applicant less favorably due to their age. The **Age Discrimination in Employment Act (ADEA)** forbids discrimination against individuals who are age 40 and above. The act prohibits harassment because of age, which can include offensive or derogatory remarks that create a hostile work environment.[119]

Disability Discrimination

A person with a disability is a person who has a physical or mental impairment that limits one or more of the person's life actions. **Disability discrimination** occurs when an employee or applicant who is covered by the **Americans with Disabilities Act (ADA)** is treated unfavorably due to their physical or mental disability. The ADA is a civil rights law that prohibits discrimination in employment, public services, public accommodations, and telecommunications against people with disabilities.[120] To be covered under the ADA, individuals must be able to perform the essential functions of their job with or without reasonable accommodations. Research has shown that reasonable accommodations are typically of no or low cost (less than $100) to employers.[121]

National Origin Discrimination

National origin discrimination involves treating someone unfavorably because of their country of origin, accent, ethnicity, or appearance. EEOC regulations make it illegal to implement an employment practice or policy that applies to everyone if it has a negative impact on people of a certain national origin. For example, employers cannot institute an "English-only" language policy unless speaking English at all times is essential to ensure the safe and efficient operation of the business. Employers also cannot mandate employees be fluent in English unless fluency in English is essential to satisfactory job performance. The EEOC also prohibits businesses from hiring only U.S. citizens or lawful residents unless the business is required by law to do so.[122]

Pregnancy Discrimination

Pregnancy discrimination involves treating an employee or applicant unfairly because of pregnancy status, childbirth, or medical conditions related to pregnancy or childbirth. The **Pregnancy Discrimination Act (PDA)** prohibits any discrimination as it relates to pregnancy in any of the following areas: hiring, firing, compensation, training, job assignment, insurance, or any other employment conditions. Further, certain conditions that result from pregnancy may be protected under the ADA, which means employers may need to make reasonable accommodations for any employee with disabilities related to pregnancy.

Under the **Family and Medical Leave Act (FMLA)**, new parents, including adoptive and foster parents, may be eligible for 12 weeks of unpaid leave (or paid leave only if earned by the employee) to care for the new child. Also, nursing mothers have the right to express milk on workplace premises.[123]

Race/Color Discrimination

Race/color discrimination involves treating employees or applicants unfairly because of their race or because of physical characteristics typically associated with race such as skin color, hair color, hair texture, or certain facial features.

As with national origin discrimination, certain workplace policies that apply to all employees may be unlawful if they unfairly disadvantage employees of a certain race. Policies that specify that certain hairstyles must or must not be worn, for example, may unfairly impact African American employees, and such policies are prohibited unless their enforcement is necessary to the operations of the business.[124]

Religious Discrimination

Religious discrimination occurs when employees or applicants are treated unfairly because of their religious beliefs. The laws protect those who belong to traditional organized religions and those who do not belong to organized religions but hold strong religious, ethical, or moral beliefs of some kind. Employers must make reasonable accommodations for employees' religious beliefs, which may include flexible scheduling or modifications to workplace practices. Employees are also permitted accommodation when it comes to religious dress and grooming practices, unless such accommodations will place an undue burden on the employer. Employees are also protected from having to participate (or not participate) in certain religious practices as terms of their employment.[125]

Sex-Based Discrimination

Sex-based discrimination occurs when employees or applicants are treated unfairly because of their sex. This form of discrimination includes unfair treatment due to gender, transgender status, and sexual orientation. Harassment and policies that unfairly impact certain groups protected under sex discrimination laws are prohibited under EEOC legislation.[126]

The key diversity-related federal laws are summarized in **Table 1.5.1**.

Table 1.5.1: Key Diversity Related Legislation

Title VII of the Civil Rights Act of 1964	Created the Equal Employment Opportunity Commission with the primary role of making it illegal to discriminate against someone in the workplace due to their race, national origin, sex, disability, religion or pregnancy status
Equal Pay Act of 1963	Mandates that men and women must be given the same pay for equal work
Age Discrimination in Employment Act (ADEA)	Forbids discrimination against individuals who are age 40 and above
Americans with Disabilities Act (ADA)	Prohibits discrimination against people with disabilities in employment, public services, public accomodations and in telecommunitcations
Pregnancy Discrimination Act (PDA)	Prohibits any discrimination as it relates to pregnancy, including hiring, firing, compensation, training, job assignment, insurance or any other employment conditions
Family and Medical Leave Act (FMLA)	Grants new parents up to 12 weeks of paid or unpaid leave to care for the new child and gives nursing mothers the right to express milk on workplace premises

Other Types of Discrimination

Beyond the key types of discrimination outlined by the EEOC, diversity and management scholars have identified other types of discrimination that frequently impact certain identity groups more than others. **Access discrimination** is a catchall term that describes when people are denied employment opportunities because of their identity group or personal characteristics such as sex, race, age, or other factors. **Treatment discrimination** describes a situation in which people are employed but are treated differently while employed, mainly by receiving different and unequal job-related opportunities or rewards.[127] Scholars have also identified a form of discrimination called **interpersonal** or **covert discrimination** that involves discrimination that manifests itself in ways that are not visible or readily identifiable, yet is serious because it can impact interpersonal interactions between employees, employees and customers, and other important workplace relationships.

This type of discrimination poses unique challenges because it is difficult to identify. For example, one study examining customer service and discrimination found that obese customers were more likely to experience interpersonal discrimination than average-weight customers. Salespersons spent less time interacting with obese customers than average-weight customers, and average-weight customers reported more positive interactions with salespeople when asked about standard customer service metrics such as being smiled at, receiving eye contact, and perceived friendliness.[128]

concept check

- What is the role of the EEOC?
- What are the types of discrimination encountered in the workplace?

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Licences

1.6: Benefits and Challenges of Workplace Diversity

How can managers reap benefits from diversity and mitigate its challenges?

Much theoretical work has espoused the benefits of workplace diversity, but empirical studies have often had conflicting results, which have shown researchers that certain conditions can affect how successful initiatives to increase and enhance workplace diversity are. Managers can work to make sure that the efforts and initiatives they enact to increase diversity in the workplace come from a perspective that ensures and strives for equity and fairness, and not simply from the perspective of only benefitting the company’s bottom line. By approaching diversity and diversity issues in a thoughtful, purposeful way, managers can mitigate the challenges posed by a diverse workforce and enhance the benefits a diverse workforce can offer.

Three Perspective on Workplace Diversity

Ely and Thomas’s work on cultural diversity was designed to theoretically and empirically support some of the hypothesized relationships between diversity and workplace outcomes. Their research yielded a paradigm that identifies three perspectives regarding workplace diversity:[142] integration and learning, access and legitimacy, and discrimination and fairness.

The Integration-and-Learning Perspective

The **integration-and-learning perspective** posits that the different life experiences, skills, and perspectives that members of diverse cultural identity groups possess can be a valuable resource in the context of work groups. Under this perspective, the members of a culturally diverse workgroup can use their collective differences to think critically about work issues, strategies, products, and practices in a way that will allow the group to be successful in its business operations. The assumption under this perspective is that members of different cultural identity groups can learn from each other and work together to best achieve shared goals. This perspective values cultural identity and strongly links diversity of the group to the success of the firm.

Downfalls of the integration-and-learning perspective can be that White members of the work group can feel marginalized when they are not asked to join in on diversity-related projects or discussions. Similarly, workforce members of color might experience burnout if they are always expected to work on those projects and discussions that specifically deal with diversity issues.

The Access-and-Legitimacy Perspective

The **access-and-legitimacy perspective** focuses on the benefit that a diverse workforce can bring to a business that wishes to operate within a diverse set of markets or with culturally diverse clients. Work groups that operate under this perspective are doing so in order to gain access to diverse markets and because their diversity affords them some level of legitimacy when attempting to gain access to diverse markets. This type of workplace diversity is more of a functional type of diversity that does not attempt to integrate or value diversity at the business’s core. The danger of this diversity perspective is that it can limit the roles of certain minority groups by valuing members of these groups only because they can increase the access to diverse markets and clients and not because they can make other potentially valuable contributions.[143]

The Discrimination-and-Fairness Perspective

The **discrimination-and-fairness perspective** stems from a belief that a culturally diverse workforce is a moral duty that must be maintained in order to create a just and fair society. This perspective is characterized by a commitment to equal opportunities in hiring and promotions, and does not directly link a work group’s productivity or success with diversity. Many times firms operating under this perspective will have a spoken or unspoken assumption that assimilation into the dominant (White) culture should take place by the members of other cultural identity groups. One drawback of this perspective is that because it measures progress by the recruitment and retention of diverse people, employees of traditionally underrepresented groups can feel devalued. Often, assimilation is pushed on diverse employees under the guise of reducing conflict or in an effort to demonstrate that differences between cultural identity groups are unimportant.[144] Exhibit 1.6.1: shows the degrees of effectiveness and benefits for each perspective

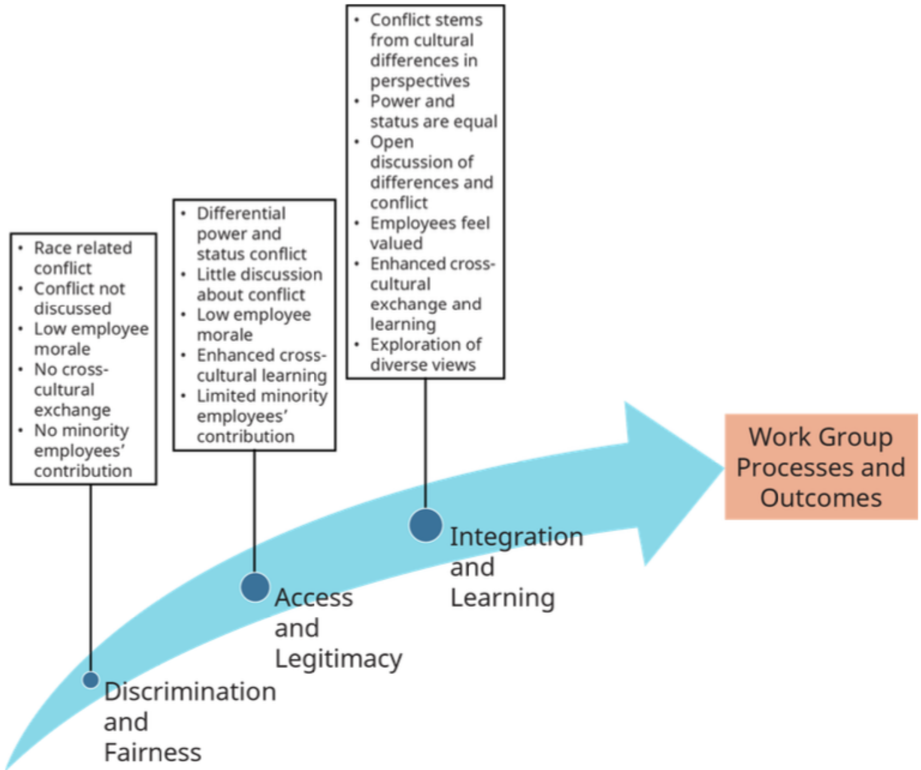

Exhibit 1.6.1:

Concept Check

- How can managers reap the benefits of diversity?
- How can managers mitigate the challenges of diversity?
- What is the access-and-legitimacy perspective? Differentiate it from the discrimination-and-fairness perspective.

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142. Ely, Robin J., and David A. Thomas. "Cultural diversity at work: The effects of diversity perspectives on work group processes and outcomes." Administrative science quarterly. 46.2 (2001): 229-273.

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Exhibit 5.8 Cultural Diversity Perspectives at Work Source: Adapted from Ely, Robin J., and David A. Thomas. “Cultural diversity at work: The effects of diversity perspectives on work group processes and outcomes.” Administrative science quarterly. 46.2 (2001): 229-273.

1.7: Managerial Decision Exercise

1. As a manager for a hospital, you oversee a staff of marketing associates. Their job is to find doctors and persuade them to refer their patients to your hospital. Associates have a very flexible work schedule and manage their own time. They report to you weekly concerning their activities in the field. Trusting them is very important, and it is impossible to track and confirm all of their activities. Your assistant, Nancy, manages the support staff for the associates, works very closely with them, and often serves as your eyes and ears to keep you informed as to how well they are performing.

   One day, Nancy comes into your office crying and tells you that your top-performing associate, Susan, has for the past few weeks repeatedly asked her out to dinner and she has repeatedly refused. Susan is a lesbian and Nancy is not. Today, when she refused, Susan patted her on the bottom and said, “I know, you are just playing hard to get.”

   After Nancy calms down, you tell her that you will fill out the paperwork to report a sexual harassment case. Nancy says that she does not want to report it because it would be too embarrassing if word of the incident got out. To impress upon you how strongly she feels, she tells you that she will consider resigning if you report the incident. Nancy is essential to the effective operation of your group, and you dread how difficult it would be to get things done without her assisting you.

   What do you do? Do you report the case, lose Nancy’s trust, and jeopardize losing a high-performing employee? Or do you not report it, thereby protecting what Nancy believes to be her right to privacy?

2. Recently your company has begun to promote its diversity efforts, including same-sex (and heterosexual) partner benefits and a nonharassment policy that includes sexual orientation, among other things. Your department now has new posters on the walls with photos of employees who represent different aspects of diversity (e.g., Black, Hispanic, gay). One of your employees is upset about the diversity initiative and has begun posting religious scriptures condemning homosexuality on his cubicle in large type for everyone to see. When asked to remove them, your employee tells you that the posters promoting diversity offend Christian and Muslim employees. What should you do?
3. You are a recently hired supervisor at a paper mill factory. During your second week on the job, you learn about a White employee who has been using a racial slur during lunch breaks when discussing some of her Black coworkers with others. You ask the person who reported it to you about the woman and learn that she is an older woman, around 67 years old, and has worked at the factory for more than 40 years. You talk to your boss about it, and he tells you that she means no harm by it, she is just from another era and that is just her personality. What would you do in this situation?
4. You are a nurse manager who oversees the triage for the emergency room, and today is a slow day with very few patients. During the downtime, one of your subordinates is talking with another coworker about her new boyfriend. You observe her showing her coworkers explicit images of him that he emailed her on her phone. Everyone is joking and laughing about the ordeal. Even though it appears no one is offended, should you address it? What would you say?
5. You work for a company that has primarily Black and Hispanic customers. Although you employ many racial minorities and women, you notice that all of your leaders are White men. This does not necessarily mean that your organization engages in discriminatory practices, but how would you know if your organization was managing diversity well? What information would you need to determine this, and how would you collect it?
6. Your company’s founder believes that younger workers are more energetic and serve better in sales positions. Before posting a new job ad for your sales division, he recommends that you list an age requirement of the position for applicants between ages 18 and 25. Is his recommendation a good one? Why or why not?
7. You work for a real estate broker who recently hired two gay realtors, Steven and Shauna, to be a part of the team. During a staff meeting, your boss mentions an article she read about gay clients feeling ostracized in the real estate market. She tells the new employees she hired them to help facilitate the home-buying process for gay buyers and sellers. She specifically instructs them to focus on recruiting gay clients, even telling them that they should pass along any straight customers to one of the straight realtors on the team. A few weeks later, Shauna reports that she has made her first sale to a straight couple that is expecting a baby. During the next staff meeting, your boss congratulates Shauna on her sale but again reiterates that Shauna and Steven should pass along straight clients to another realtor so they can focus on recruiting gay clients. After the meeting, Shauna tells you that she thinks it is unfair that she should have to focus on gay clients and that she is thinking of filing a discrimination complaint with HR. Do you think that Shauna is correct in her assessment of the situation? Is there merit to your boss’s desire to have the gay realtors focus on recruiting gay clients? What might be a better solution to help gay clients feel more comfortable in the home-buying and -selling process?

CHAPTER OVERVIEW

2: Analyze the components of individual success within a diverse workplace

2.1: Cultural Diversity

Learning Objectives

1. Explain what culture is.
2. Define the four dimensions of culture that are part of Hofstede's framework.
3. Describe some ways in which national culture affects organizational behavior.

Figure $2.1.1$: Due to increased globalization of businesses, understanding the role of culture for organizational behavior may provide you with a competitive advantage in your career. Wikimedia Commons – CC BY-SA 4.0.

Culture refers to values, beliefs, and customs that exist in a society. In the United States, the workforce is becoming increasingly multicultural, with close to 16% of all employees being born outside the country. In addition, the world of work is becoming increasingly international. The world is going through a transformation in which China, India, and Brazil are emerging as major players in world economics. Companies are realizing that doing international business provides access to raw materials, resources, and a wider customer base. For many companies, international business is where most of the profits lie, such as for Intel Corporation, where 70% of all revenues come from outside the United States. International companies are also becoming major players within the United States. For example, China's Lenovo acquired IBM's personal computer business and became the world's third largest computer manufacturer. As a result of these trends, understanding the role of national culture for organizational behavior may provide you with a competitive advantage in your career. In fact, sometime in your career, you may find yourself working as an expatriate. An expatriate is someone who is temporarily assigned to a position in a foreign country. Such an experience may be invaluable for your career and challenge you to increase your understanding and appreciation of differences across cultures.

How do cultures differ from each other? If you have ever visited a country different from your own, you probably have stories to tell about what aspects of the culture were different and which were similar. Maybe you have noticed that in many parts of the United States people routinely greet strangers with a smile when they step into an elevator or see them on the street, but the same behavior of saying hello and smiling at strangers would be considered odd in many parts of Europe. In India and other parts of Asia, traffic flows with rules of its own, with people disobeying red lights, stopping and loading passengers in highways, or honking continuously for no apparent reason. In fact, when it comes to culture, we are like fish in the sea: We may not realize how culture is shaping our behavior until we leave our own and go someplace else. Cultural differences may shape how people dress, how they act, how they form relationships, how they address each other, what they eat, and many other aspects of daily life. Of course, talking about national cultures does not mean that national cultures are uniform. In many countries, it is possible to talk about the existence of cultures based on region or geography. For example, in the United States, the southern, eastern, western, and midwestern regions of the country are associated with slightly different values.

Thinking about hundreds of different ways in which cultures may differ is not very practical when you are trying to understand how culture affects work behaviors. For this reason, the work of Geert Hofstede, a Dutch social scientist, is an important contribution to the literature. Hofstede studied IBM employees in 66 countries and showed that four dimensions of national culture explain an important source of variation among cultures. Research also shows that cultural variation with respect to these four dimensions influence employee job behaviors, attitudes, well-being, motivation, leadership, negotiations, and many other aspects of organizational behavior (Hofstede, 1980; Tsui, Nifadkar, & Ou, 2007).

Table $2.1.1$: Hofstede's culture framework, a useful tool to understand the systematic differences across cultures.

Individualism	Collectivism
Individualism Cultures in which people define themselves as individuals and form looser ties with their groups.	**Collectivism** Cultures where people have stronger bonds to their group membership forms a person's self identity.
• USA • Australia • UK • Canada • Hungary	• Guatemala • Ecuador • Indonesia • Pakistan • China

Low Power Distance A society that views an unequal distribution of power as relatively unacceptable.	**High Power Distance** A society that views an unequal distribution of power as relatively acceptable.
• Austria • Denmark • Israel • Ireland • New Zealand	• Malaysia • Slovakia • Philippines • Russia • Mexico

Low Uncertainty Avoidance Cultures in which people are comfortable in unpredictable situations and have high tolerance for ambiguity.	**High Uncertainty Avoidance** Cultures in which people prefer predictable situations and have low tolerance for ambiguity.
• Denmark • Jamaica • Singapore • China • Sweden	• Belgium • El Salvador • Greece • Guatemala • Portugal

Masculinity Cultures in which people value achievement and competitiveness, as well as acquisition of money and other material objects.	**Femininity** Cultures in which people value maintaining good relationships, caring for the weak, and quality of life.
• Slovakia • Japan • Hungary • Austria • Venezuela	• Norway • Netherlands • Sweden • Costa Rica • Chile

Source: Adapted from information in Geert Hofstede cultural dimensions. Retrieved November 12, 2008, from www.geert-hofstede.com/hofstede_dimensions.php.

Individualism-Collectivism

Individualistic cultures are cultures in which people define themselves as an individual and form looser ties with their groups. These cultures value autonomy and independence of the person, self-reliance, and creativity. Countries such as the United States, United Kingdom, and Australia are examples of individualistic cultures. In contrast, collectivistic cultures are cultures where people have stronger bonds to their groups and group membership forms a person's self identity. Asian countries such as China and Japan, as well as countries in Latin America are higher in collectivism.

In collectivistic cultures, people define themselves as part of a group. In fact, this may be one way to detect people's individualism-collectivism level. When individualists are asked a question such as "Who are you? Tell me about yourself," they are more likely to talk about their likes and dislikes, personal goals, or accomplishments. When collectivists are asked the same question, they are more likely to define themselves in relation to others, such as "I am Chinese" or "I am the daughter of a doctor and a homemaker. I have two brothers." In other words, in collectivistic cultures, self identity is shaped to a stronger extent by group memberships (Triandis, McCusker, & Hui, 1990).

In collectivistic societies, family bonds are more influential in people's daily lives. While individualists often refer to their nuclear family when thinking about their families, collectivists are more likely to define family in a broader sense, including cousins, uncles, aunts, and second cousins. Family members are more involved in each others' lives. For example, in societies such as Iran, Greece, and Turkey, extended family members may see each other several times a week. In many collectivistic societies, the language reflects the level of interaction among extended family members such that there may be different words used to refer to maternal versus paternal grandparents, aunts, or uncles. In addition to interacting with each other more often, family members have a strong sense of obligation toward each other. For example, children often expect to live with their parents until they get married. In collectivistic countries such as Thailand, Japan, and India, choosing a career or finding a spouse are all family affairs. In these cultures, family members feel accountable for each others' behavior such that one person's misbehavior may be a cause of shame for the rest of the family (Hui & Triandis, 1986). Understanding the importance of family in collectivistic cultures is critical to understanding their work behaviors. For example, one multinational oil company in Mexico was suffering from low productivity. When the situation was investigated, it became clear that the new manager of the subsidiary had gotten rid of a monthly fiesta for company employees and their families under the assumption that it was a waste of time and money. Employees had interpreted this to mean that the company no longer cared about their families (Raphael, 2001). In India, companies such as Intel organize "take your parents to work day" and involve parents in recruitment efforts, understanding the role of parents in the career and job choices of prospective employees (Frauenheim, 2005).

Collectivists are more attached to their groups and have more permanent attachments to these groups. Conversely, individualists attempt to change groups more often and have weaker bonds to them. It is important to recognize that to collectivists the entire human universe is not considered to be their in-group. In other words, collectivists draw sharper distinctions between the groups they belong to and those they do not belong to. They may be nice and friendly to their in-group members while acting much more competitively and aggressively toward out-group members. This tendency has important work implications. While individualists may evaluate the performance of their colleagues more accurately, collectivists are more likely to be generous when evaluating their in-group members. Freeborders, a software company based in San Francisco, California, found that even though it was against company policy, Chinese employees were routinely sharing salary information with their coworkers. This situation led them to change their pay system by standardizing pay at job levels and then giving raises after more frequent appraisals (Fruenheim, 2005; Hui & Triandis, 1986; Javidan & Dastmalchian, 2003; Gomez, Shapiro, & Kirkman, 2000).

Collectivistic societies emphasize conformity to the group. The Japanese saying "the nail that sticks up gets hammered down" illustrates that being different from the group is undesirable. In these cultures, disobeying or disagreeing with one's group is difficult and people may find it hard to say no to their colleagues or friends. Instead of saying no, which would be interpreted as rebellion or at least be considered rude, they may use indirect ways of disagreeing, such as saying "I have to think about this" or "this would be difficult." Such indirect communication prevents the other party from losing face but may cause misunderstandings in international communications with cultures that have a more direct style. Collectivist cultures may have a greater preference for team-based rewards as opposed to individual-based rewards. For example, in one study, more than 75% of the subjects in Philippines viewed team-based pay as fair, while less than 50% of the U.S.-based subjects viewed team-based rewards as fair (Kirkman, Gibson, & Shapiro, 2001).

Power Distance

Power distance refers to the degree to which the society views an unequal distribution of power as acceptable. Simply put, some cultures are more egalitarian than others. In low power distance cultures, egalitarianism is the norm. In high power distance cultures, people occupying more powerful positions such as managers, teachers, or those who are older are viewed as more powerful and deserving of a higher level of respect. High power distance cultures are hierarchical cultures where everyone has their place. Powerful people are supposed to act powerful, while those in inferior positions are expected to show respect. For example, Thailand is a high power distance culture and, starting from childhood, people learn to recognize who is superior, equal, or inferior to them. When passing people who are more powerful, individuals are expected to bow, and the more powerful the person, the deeper the bow would be (Pornpitakpan, 2000). Managers in high power distance cultures are treated with a higher degree of respect, which may surprise those in lower power distance cultures. A Citibank manager in Saudi Arabia was surprised when employees stood up every time he passed by (Denison, Haaland, & Goelzer, 2004). Similarly, in Turkey, students in elementary and high schools greet their teacher by standing up every time the teacher walks into the classroom. In these cultures, referring to a manager or a teacher with their first name would be extremely rude. High power distance within a culture may easily cause misunderstandings with those from low power distance societies. For example, the limp handshake someone from India may give or a job candidate from Chad who is looking at the floor throughout the interview are in fact showing their respect, but these behaviors may be interpreted as indicating a lack of confidence or even disrespect in low power distance cultures.

One of the most important ways in which power distance is manifested in the workplace is that in high power distance cultures, employees are unlikely to question the power and authority of their manager, and conformity to the manager will be expected. Managers in these cultures may be more used to an authoritarian style with lower levels of participative leadership demonstrated. People will be more submissive to their superiors and may take orders without questioning the manager (Kirkman, Gibson, & Shapiro, 2001). In these cultures, people may feel uncomfortable when they are asked to participate in decision making. For example, peers are much less likely to be involved in hiring decisions in high power distance cultures. Instead, these cultures seem to prefer paternalistic leaders—leaders who are authoritarian but make decisions while showing a high level of concern toward employees as if they were family members (Javidan & Dastmalchian, 2003; Ryan et al., 1999).

Uncertainty Avoidance

Uncertainty avoidance refers to the degree to which people feel threatened by ambiguous, risky, or unstructured situations. Cultures high in uncertainty avoidance prefer predictable situations and have low tolerance for ambiguity. Employees in these cultures expect a clear set of instructions and clarity in expectations. Therefore, there will be a greater level of creating procedures to deal with problems and writing out expected behaviors in manuals.

Cultures high in uncertainty avoidance prefer to avoid risky situations and attempt to reduce uncertainty. For example, one study showed that when hiring new employees, companies in high uncertainty avoidance cultures are likely to use a larger number of tests, conduct a larger number of interviews, and use a fixed list of interview questions (Ryan et al., 1999). Employment contracts tend to be more popular in cultures higher in uncertainty avoidance compared to cultures low in uncertainty avoidance (Raghuram, London, & Larsen, 2001). The level of change-oriented leadership seems to be lower in cultures higher in uncertainty avoidance (Ergeneli, Gohar, & Temirbekova, 2007). Companies operating in high uncertainty avoidance cultures also tend to avoid risky endeavors such as entering foreign target markets unless the target market is very large (Rothaermel, Kotha, & Steensma, 2006).

Germany is an example of a high uncertainty avoidance culture where people prefer structure in their lives and rely on rules and procedures to manage situations. Similarly, Greece is a culture relatively high in uncertainty avoidance, and Greek employees working in hierarchical and rule-oriented companies report lower levels of stress (Joiner, 2001). In contrast, cultures such as Iran and Russia are lower in uncertainty avoidance, and companies in these regions do not have rule-oriented cultures. When they create rules, they also selectively enforce rules and make a number of exceptions to them. In fact, rules may be viewed as constraining. Uncertainty avoidance may influence the type of organizations employees are attracted to. Japan's uncertainty avoidance is associated with valuing job security, while in uncertainty-avoidant Latin American cultures, many job candidates prefer the stability of bigger and well-known companies with established career paths.

Masculinity–Femininity

Masculine cultures are cultures that value achievement, competitiveness, and acquisition of money and other material objects. Japan and Hungary are examples of masculine cultures. Masculine cultures are also characterized by a separation of gender roles. In these cultures, men are more likely to be assertive and competitive compared to women. In contrast, feminine cultures are cultures that value maintaining good relationships, caring for the weak, and emphasizing quality of life. In these cultures, values are not separated by gender, and both women and men share the values of maintaining good relationships. Sweden and the Netherlands are examples of feminine cultures. The level of masculinity inherent in the culture has implications for the behavior of individuals as well as organizations. For example, in masculine cultures, the ratio of CEO pay to other management-level employees tends to be higher, indicating that these cultures are more likely to reward CEOs with higher levels of pay as opposed to other types of rewards (Tosi & Greckhamer, 2004). The femininity of a culture affects many work practices, such as the level of work/life balance. In cultures high in femininity such as Norway and Sweden, work arrangements such as telecommuting seem to be more popular compared to cultures higher in masculinity like Italy and the United Kingdom.

OB Toolbox: Prepare Yourself for a Global Career

With the globalizing economy, boundaries with respect to careers are also blurring. How can you prepare yourself for a career that crosses national boundaries?

- *Learn a language*. If you already know that you want to live in China after you finish school, now may be the time to start learning the language. It is true that business is often conducted in English, but it is becoming increasingly ethnocentric to speak only one language while many in the rest of the world can speak two or more. For example, only 9% of those living in the United States can speak their native language plus another language fluently, as opposed to 53% of Europeans (National Virtual Translation Center, 2009). Plus, even if business is conducted in English, your adaptation to a different society, making friends, and leading a satisfying life will be much easier if you can speak the language.
- *Immerse yourself in different cultures*. Visit different cultures. This does not mean visiting five countries in 5 days. Plan on spending more time in one locale, and get to know, observe, and understand the culture.
- *Develop an openness to different experiences*. Be open to different cuisines, different languages, and different norms of working and living. If you feel very strongly that your way of living and working is the right way, you will have a hard time adjusting to a different culture.
- *Develop a strong social support network*. Once you arrive in the culture you will live in, be proactive in making friends. Being connected to people in a different culture will have an influence on your ability to adjust to living there. If you are planning on taking family members with you, their level of readiness will also influence your ability to function in a different culture.
- *Develop a sense of humor*. Adjusting to a different culture is often easier if you can laugh at yourself and the mistakes you make. If you take every mistake too personally, your stay will be less enjoyable and more frustrating.
- *Plan your return*. If you have plans to come back and work in your home country, you will need to plan your return in advance. When people leave home for a long time, they often adapt to the foreign culture they live in and may miss many elements of it when they go back home. Your old friends may have moved on, local employers may not immediately appreciate your overseas experience, and you may even find that cultural aspects of your home country may have changed in your absence. Be ready for a reverse culture shock!

Suggestions for Managing Cultural Diversity

With the increasing importance of international business as well as the culturally diverse domestic workforce, what can organizations do to manage cultural diversity?

Help Employees Build Cultural Intelligence

Cultural intelligence is a person's capability to understand how a person's cultural background influences one's behavior. Developing cultural intelligence seems important, because the days when organizations could prepare their employees for international work simply by sending them to long seminars on a particular culture are gone. Presently, international business is not necessarily conducted between pairs of countries. A successful domestic manager is not necessarily assigned to work on a long-term assignment in China. Of course such assignments still happen, but it is more likely that the employees will continually work with others from diverse cultural backgrounds. This means employees will not necessarily have to become experts in one culture. Instead, they should have the ability to work with people from many diverse backgrounds all at the same time. For these types of assignments, employees will need to develop an awareness of overall cultural differences and learn how to recognize cultural principles that are operating in different situations. In other words, employees will need to be selected based on cultural sensitivity and understanding and trained to enhance such qualities (Earley & Mosakowski, 2004). For example, GlobeSmart by Aperian Global is an online tool that helps employees learn how to deal with people from around the world. The process starts by completing a survey about your cultural values, and then these values are compared to those of different cultures. The tool provides specific advice about interpersonal interactions with these cultures (Hamm, 2008).

Avoid Ethnocentrism

Ethnocentrism is the belief that one's own culture is superior to other cultures one comes across. Ethnocentrism leads organizations to adopt universal principles when doing business around the globe and may backfire. In this chapter, we highlighted research findings showing how culture affects employee expectations of work life such as work–life balance, job security, or the level of empowerment. Ignoring cultural differences, norms, and local habits may be costly for businesses and may lead to unmotivated and dissatisfied employees. Successful global companies modify their management styles, marketing, and communication campaigns to fit with the culture in which they are operating. For example, Apple Inc.'s famous PC versus Mac advertising campaign was reshot in Japan and the United Kingdom using local actors. The American ads were found to be too aggressive for the Japanese culture, where direct product comparisons are rare and tend to make people uncomfortable. The new ads feature more friendly banter and are subtler than the U.S. ads. For the British market, the advertisers localized the humor (Fowler, Steinberg, & Patrick, 2007).

Listen to Locals

When doing cross-cultural business, locals are a key source of information. To get timely and accurate feedback, companies will need to open lines of communication and actively seek feedback. For example, Convergys, a Cincinnati-based call-center company, built a cafeteria for the employees in India. During the planning phase, the Indian vice president pointed out that because Indian food is served hot and employees would expect to receive hot meals for lunch, building a cafeteria that served only sandwiches would create dissatisfied employees. By opening the lines of communication in the planning phase of the project, Convergys was alerted to this important cultural difference in time to change the plans (Fisher, 2005).

Recognize That Culture Changes

Cultures are not static—they evolve over the years. A piece of advice that was true 5 years ago may no longer hold true. For example, showing sensitivity to the Indian caste system may be outdated advice for those internationals doing business in India today.

Do Not Always Assume That Culture Is the Problem

When doing business internationally, failure may occur due to culture as well as other problems. Attributing all misunderstandings or failures to culture may enlarge the cultural gap and shift the blame to others. In fact, managing people who have diverse personalities or functional backgrounds may create misunderstandings that are not necessarily due to cultural differences. When marketing people from the United States interact with engineers in India, misunderstandings may be caused by the differences in perceptions between marketing and engineering employees. While familiarizing employees about culture, emphasizing the importance of interpersonal skills regardless of cultural background will be important.

Key Takeaways

With the increasing prevalence of international business as well as diversification of the domestic workforce in many countries, understanding how culture affects organizational behavior is becoming important. Individualism-collectivism, power distance, uncertainty avoidance, and masculinity–femininity are four key dimensions in which cultures vary. The position of a culture on these dimensions affects the suitable type of management style, reward systems, employee selection, and ways of motivating employees.

Exercises

1. What is culture? Do countries have uniform national cultures?
2. How would you describe your own home country's values on the four dimensions of culture?
3. Reflect on a time when you experienced a different culture or interacted with someone from a different culture. How did the cultural differences influence your interaction?
4. How does culture influence the proper leadership style and reward system that would be suitable for organizations?
5. Imagine that you will be sent to live in a foreign country different from your own in a month. What are the types of preparations you would benefit from doing?

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2.2: Demographic Diversity

Learning Objectives

1. Explain the benefits of managing diversity effectively.
2. Explain the challenges of diversity management.
3. Describe the unique environment facing employees with specific traits such as gender, race, religion, physical disabilities, age, and sexual orientation.

Diversity refers to the ways in which people are similar or different from each other. It may be defined by any characteristic that varies within a particular work unit such as gender, race, age, education, tenure, or functional background (such as being an engineer versus being an accountant). Even though diversity may occur with respect to any characteristic, our focus will be on diversity with respect to demographic, relatively stable, and visible characteristics: specifically gender, race, age, religion, physical abilities, and sexual orientation. Understanding how these characteristics shape organizational behavior is important. While many organizations publicly rave about the benefits of diversity, many find it challenging to manage diversity effectively. This is evidenced by the number of complaints filed with the Equal Employment Opportunity Commission (EEOC) regarding discrimination. In the United States, the Age Discrimination Act of 1975 and Title VII of the Civil Rights Act of 1964 outlaw discrimination based on age, gender, race, national origin, or religion. The 1990 Americans with Disabilities Act prohibits discrimination of otherwise capable employees based on physical or mental disabilities. In 2008, over 95,000 individuals filed a complaint claiming that they were discriminated based on these protected characteristics. Of course, this number represents only the most extreme instances in which victims must have received visibly discriminatory treatment to justify filing a complaint. It is reasonable to assume that many instances of discrimination go unreported because they are more subtle and employees may not even be aware of inconsistencies such as pay discrimination. Before the passing of antidiscrimination laws in the United States, many forms of discrimination were socially acceptable. This acceptance of certain discrimination practices is more likely to be seen in countries without similar employment laws. It seems that there is room for improvement when it comes to benefiting from diversity, understanding its pitfalls, and creating a work environment where people feel appreciated for their contributions regardless of who they are.

Benefits of Diversity

What is the business case for diversity? Having a diverse workforce and managing it effectively have the potential to bring about a number of benefits to organizations.

Higher Creativity in Decision Making

Figure 2.2.1: Research shows that diverse teams tend to make higher quality decisions. Teamwork and team spirit – CC BY-ND 2.0.

An important potential benefit of having a diverse workforce is the ability to make higher quality decisions. In a diverse work team, people will have different opinions and perspectives. In these teams, individuals are more likely to consider more alternatives and think outside the box when making decisions. When thinking about a problem, team members may identify novel solutions. Research shows that diverse teams tend to make higher quality decisions (McLeod, Lobel, & Cox, 1996). Therefore, having a diverse workforce may have a direct impact on a company's bottom line by increasing creativity in decision making.

Better Understanding and Service of Customers

A company with a diverse workforce may create products or services that appeal to a broader customer base. For example, PepsiCo Inc. planned and executed a successful diversification effort in the recent past. The company was able to increase the percentage of women and ethnic minorities in many levels of the company, including management. The company points out that in 2004, about 1% of the company's 8% revenue growth came from products that were inspired by the diversity efforts, such as guacamole-flavored Doritos chips and wasabi-flavored snacks. Similarly, Harley-Davidson Motor Company is pursuing diversification of employees at all levels because the company realizes that they need to reach beyond their traditional customer group to stay competitive (Hymowitz, 2005). Wal-Mart Stores Inc. heavily advertises in Hispanic neighborhoods between Christmas and The Epiphany because the company understands that Hispanics tend to exchange gifts on that day as well (Slater, Weigand, & Zwirlein, 2008). A company with a diverse workforce may understand the needs of particular groups of customers better, and customers may feel more at ease when they are dealing with a company that understands their needs.

More Satisfied Workforce

When employees feel that they are fairly treated, they tend to be more satisfied. On the other hand, when employees perceive that they are being discriminated against, they tend to be less attached to the company, less satisfied with their jobs, and experience more stress at work (Sanchez & Brock, 1996). Organizations where employees are satisfied often have lower turnover.

Higher Stock Prices

Companies that do a better job of managing a diverse workforce are often rewarded in the stock market, indicating that investors use this information to judge how well a company is being managed. For example, companies that receive an award from the U.S. Department of Labor for their diversity management programs show increases in the stock price in the days following the announcement. Conversely, companies that announce settlements for discrimination lawsuits often show a decline in stock prices afterward (Wright et al., 1995).

Lower Litigation Expenses

Companies doing a particularly bad job in diversity management face costly litigations. When an employee or a group of employees feel that the company is violating EEOC laws, they may file a complaint. The EEOC acts as a mediator between the company and the person, and the company may choose to settle the case outside the court. If no settlement is reached, the EEOC may sue the company on behalf of the complainant or may provide the injured party with a right-to-sue letter. Regardless of the outcome, these lawsuits are expensive and include attorney fees as well as the cost of the settlement or judgment, which may reach millions of dollars. The resulting poor publicity also has a cost to the company. For example, in 1999, the Coca-Cola Company faced a race discrimination lawsuit claiming that the company discriminated against African Americans in promotions. The company settled for a record $192.5 million (Lovel, 2003). In 2004, the clothing retailer Abercrombie & Fitch faced a race discrimination lawsuit that led to a $40 million settlement and over $7 million in legal fees. The company had constructed a primarily Caucasian image and was accused of discriminating against Hispanic and African American job candidates, steering these applicants to jobs in the back of the store. As part of the settlement, the company agreed to diversify its workforce and catalog, change its image to promote diversity, and stop recruiting employees primarily from college fraternities and sororities (Greenhouse, 2004). In 2007, the new African American district attorney of New Orleans, Eddie Jordan, was accused of firing 35 Caucasian employees and replacing them with African American employees. In the resulting reverse-discrimination lawsuit, the office was found liable for $3.7 million, leading Jordan to step down from his office in the hopes of preventing the assets of the office from being seized.[1] As you can see, effective management of diversity can lead to big cost savings by decreasing the probability of facing costly and embarrassing lawsuits.

Higher Company Performance

As a result of all these potential benefits, companies that manage diversity more effectively tend to outperform others. Research shows that in companies pursuing a growth strategy, there was a positive relationship between racial diversity of the company and firm performance (Richard, 2000). Companies ranked in the Diversity 50 list created by *DiversityInc* magazine performed better than their counterparts (Slater, Weigand, & Zwirlein, 2008). And, in a survey of 500 large companies, those with the largest percentage of female executives performed better than those with the smallest percentage of female executives (Weisul, 2004).

Challenges of Diversity

If managing diversity effectively has the potential to increase company performance, increase creativity, and create a more satisfied workforce, why aren't all companies doing a better job of encouraging diversity? Despite all the potential advantages, there are also a number of challenges associated with increased levels of diversity in the workforce.

Similarity-Attraction Phenomenon

One of the commonly observed phenomena in human interactions is the tendency for individuals to be attracted to similar individuals (Riordan & Shore, 1997). Research shows that individuals communicate less frequently with those who are perceived as different from themselves (Chatman et al., 1998). They are also more likely to experience emotional conflict with people who differ with respect to race, age, and gender (Jehn, Northcraft, & Neale, 1999; Pelled, Eisenhardt, & Xin, 1999). Individuals who are different from their team members are more likely to report perceptions of unfairness and feel that their contributions are ignored (Price, Harrison, & Gavin, 2006).

The similarity-attraction phenomenon may explain some of the potentially unfair treatment based on demographic traits. If a hiring manager chooses someone who is racially similar over a more qualified candidate from a different race, the decision will be ineffective and unfair. In other words, similarity-attraction may prevent some highly qualified women, minorities, or persons with disabilities from being hired. Of course, the same tendency may prevent highly qualified Caucasian and male candidates from being hired as well, but given that Caucasian males are more likely to hold powerful management positions in today's U.S.-based organizations, similarity-attraction may affect women and minorities to a greater extent. Even when candidates from minority or underrepresented groups are hired, they may receive different treatment within the organization. For example, research shows that one way in which employees may get ahead within organizations is through being mentored by a knowledgeable and powerful mentor. Yet, when the company does not have a formal mentoring program in which people are assigned a specific mentor, people are more likely to develop a mentoring relationship with someone who is similar to them in demographic traits (Dreher & Cox, 1996). This means that those who are not selected as protégés will not be able to benefit from the support and advice that would further their careers. Similarity-attraction may even affect the treatment people receive daily. If the company CEO constantly invites a male employee to play golf with him while a female employee never receives the invitation, the male employee may have a serious advantage when important decisions are made.

Why are we more attracted to those who share our demographic attributes? Demographic traits are part of what makes up surface-level diversity. Surface-level diversity includes traits that are highly visible to us and those around us, such as race, gender, and age. Researchers believe that people pay attention to surface diversity because they are assumed to be related to deep-level diversity, which includes values, beliefs, and attitudes. We want to interact with those who share our values and attitudes, but when we meet people for the first time, we have no way of knowing whether they share similar values. As a result, we tend to use surface-level diversity to make judgments about deep-level diversity. Research shows that surface-level traits affect our interactions with other people early in our acquaintance with them, but as we get to know people, the influence of surface-level traits is replaced by deep-level traits such as similarity in values and attitudes (Harrison et al., 2002). Age, race, and gender dissimilarity are also stronger predictors of employee turnover during the first few weeks or months within a company. It seems that people who are different from others may feel isolated during their early tenure when they are dissimilar to the rest of the team, but these effects tend to disappear as people stay longer and get to know other employees.

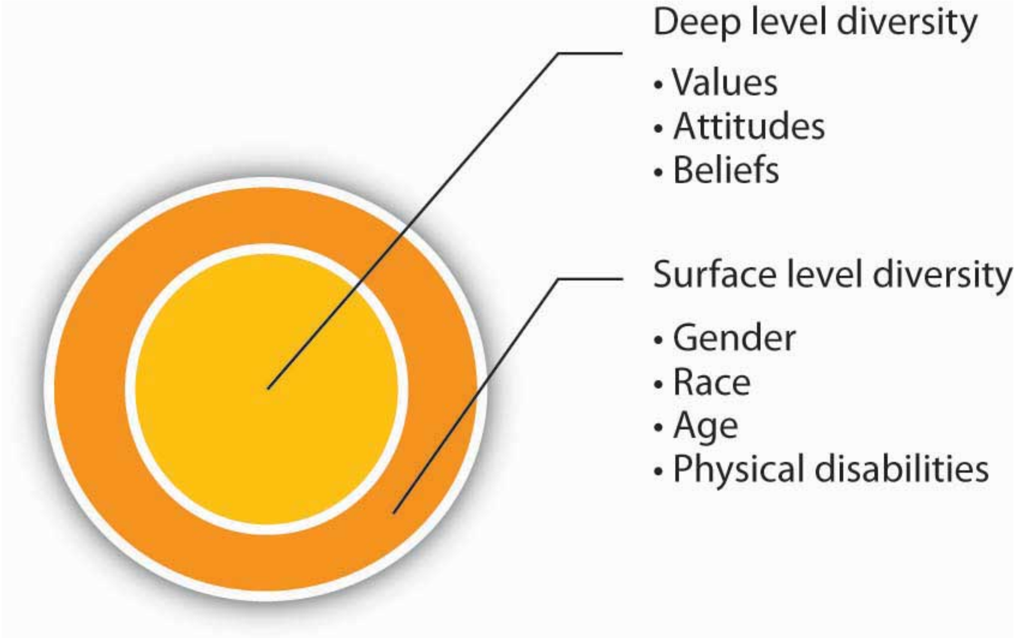

Figure 2.2.2: Individuals often initially judge others based on surface-level diversity. Over time, this effect tends to fade and is replaced by deep-level traits such as similarity in values and attitudes.

As you may see, while similarity-attraction may put some employees at a disadvantage, it is a tendency that can be managed by organizations. By paying attention to employees early in their tenure, having formal mentoring programs in which people are assigned mentors, and training managers to be aware of the similarity-attraction tendency, organizations can go a long way in dealing with potential diversity challenges.

Faultlines

A faultline is an attribute along which a group is split into subgroups. For example, in a group with three female and three male members, gender may act as a faultline because the female members may see themselves as separate from the male members. Now imagine that the female members of the same team are all over 50 years old and the male members are all younger than 25. In this case, age and gender combine to further divide the group into two subgroups. Teams that are divided by faultlines experience a number of difficulties. For example, members of the different subgroups may avoid communicating with each other, reducing the overall cohesiveness of the team. Research shows that these types of teams make less effective decisions and are less creative (Pearsall, Ellis, & Evans, 2008; Sawyer, Houlette, & Yeagley, 2006). Faultlines are more likely to emerge in diverse teams, but not all diverse teams have faultlines. Going back to our example, if the team has three male and three female members, but if two of the female members are older and one of the male members is also older, then the composition of the team will have much different effects on the team's processes. In this case, age could be a bridging characteristic that brings together people divided across gender.

Research shows that even groups that have strong faultlines can perform well if they establish certain norms. When members of subgroups debate the decision topic among themselves before having a general group discussion, there seems to be less communication during the meeting on pros and cons of different alternatives. Having a norm stating that members should not discuss the issue under consideration before the actual meeting may be useful in increasing decision effectiveness (Sawyer, Houlette, & Yeagley, 2006).

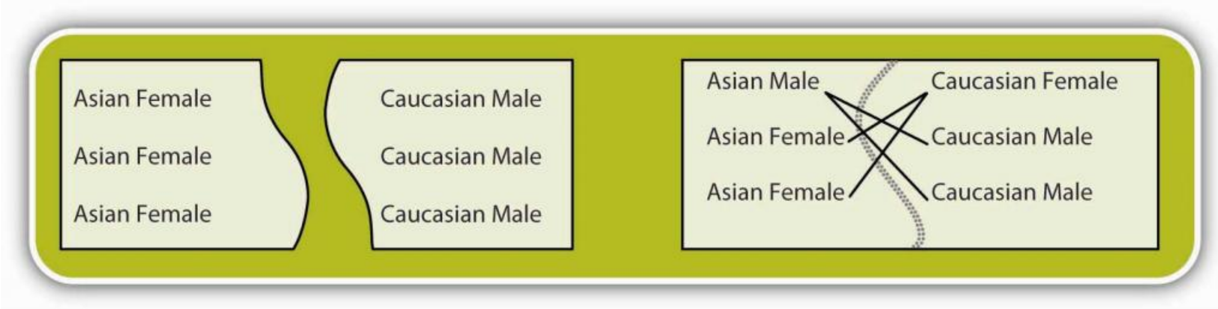

Figure 2.2.3: The group on the left will likely suffer a strong faultline due to the lack of common ground. The group to the right will likely only suffer a weak faultline because the men and women of the different groups will likely identify with each other.

Stereotypes

An important challenge of managing a diverse workforce is the possibility that stereotypes about different groups could lead to unfair decision making. Stereotypes are generalizations about a particular group of people. The assumption that women are more relationship oriented, while men are more assertive, is an example of a stereotype. The problem with stereotypes is that people often use them to make decisions about a particular individual without actually verifying whether the assumption holds for the person in question. As a result, stereotypes often lead to unfair and inaccurate decision making. For example, a hiring manager holding the stereotype mentioned above may prefer a male candidate for a management position over a well-qualified female candidate. The assumption would be that management positions require assertiveness and the male candidate would be more assertive than the female candidate. Being aware of these stereotypes is the first step to preventing them from affecting decision making.

Specific Diversity Issues

Different demographic groups face unique work environments and varying challenges in the workplace. In this section, we will review the particular challenges associated with managing gender, race, religion, physical ability, and sexual orientation diversity in the workplace.

Gender Diversity in the Workplace

In the United States, two important pieces of legislation prohibit gender discrimination at work. The Equal Pay Act (1963) prohibits discrimination in pay based on gender. Title VII of the Civil Rights Act (1964) prohibits discrimination in all employment-related decisions based on gender. Despite the existence of strong legislation, women and men often face different treatment at work. The earnings gap and the glass ceiling are two of the key problems women may experience in the workplace.

Earnings Gap

An often publicized issue women face at work is the earnings gap. The median earnings of women who worked full time in 2008 was 79% of men working full time (Bureau of Labor Statistics, 2008). There are many potential explanations for the earnings gap that is often reported in the popular media. One explanation is that women are more likely to have gaps in their résumés because they are more likely to take time off to have children. Women are still the primary caregiver for young children in many families and career gaps tend to affect earnings potential because it prevents employees from accumulating job tenure. Another potential explanation is that women are less likely to pursue high-paying occupations such as engineering and business.

In fact, research shows that men and women have somewhat different preferences in job attributes, with women valuing characteristics such as good hours, an easy commute, interpersonal relationships, helping others, and opportunities to make friends more than men do. In turn, men seem to value promotion opportunities, freedom, challenge, leadership, and power more than women do (Konrad et al., 2000). These differences are relatively small, but they could explain some of the earnings gap. Finally, negotiation differences among women are often cited as a potential reason for the earnings gap. In general, women are less likely to initiate negotiations (Babcock & Laschever, 2003). Moreover, when they actually negotiate, they achieve less favorable outcomes compared to men (Stuhlmacher & Walters, 1999). Laboratory studies show that female candidates who negotiated were more likely to be penalized for their attempts to negotiate and male evaluators expressed an unwillingness to work with a female who negotiated (Bowles, Babcock, & Lai, 2007). The differences in the tendency to negotiate and success in negotiating are important factors contributing to the earnings gap. According to one estimate, as much as 34% of the differences between women's and men's pay can be explained by their starting salaries (Gerhart, 1990). When differences in negotiation skills or tendencies affect starting salaries, they tend to have a large impact over the course of years.

If the earnings gap could be traced only to résumé gaps, choice of different occupations, or differences in negotiation behavior, the salary difference might be viewed as legitimate. Yet, these factors fail to completely account for gender differences in pay, and lawsuits about gender discrimination in pay abound. In these lawsuits, stereotypes or prejudices about women seem to be the main culprit. In fact, according to a Gallup poll, women are over 12 times more likely than men to perceive gender-based discrimination in the workplace (Avery, McKay, & Wilson, 2008). For example, Wal-Mart Stores Inc. was recently sued for alleged gender-discrimination in pay. One of the people who initiated the lawsuit was a female assistant manager who found out that a male assistant manager with similar qualifications was making $10,000 more per year. When she approached the store manager, she was told that the male manager had a “wife and kids to support.” She was then asked to submit a household budget to justify a raise (Daniels, 2003). Such explicit discrimination, while less frequent, contributes to creating an unfair work environment.

Glass Ceiling

Another issue that provides a challenge for women in the workforce is the so-called glass ceiling. While women may be represented in lower level positions, they are less likely to be seen in higher management and executive suites of companies. In fact, while women constitute close to one-half of the workforce, men are four times more likely to reach the highest levels of organizations (Umphress et al., 2008). In 2008, only 12 of the *Fortune* 500 companies had female CEOs, including Xerox Corporation, PepsiCo, Kraft Foods Inc., and Avon Products Inc. The absence of women in leadership is unfortunate, particularly in light of studies that show the leadership performance of female leaders is comparable to, and in some dimensions such as transformational or change-oriented leadership, superior to, the performance of male leaders (Eagly, Karau, & Makhijani, 1995; Eagly, Johannesen-Schmidt, & Van Engen, 2003).

Figure 2.2.4: Ursula Burns became president of Xerox Corporation in 2007. She is responsible for the company's global R&D, engineering, manufacturing, and marketing. Fortune Live Media – Fortune The Most Powerful Women 2013 – CC BY-NC-ND 2.0.

One explanation for the glass ceiling is the gender-based stereotypes favoring men in managerial positions. Traditionally, men have been viewed as more assertive and confident than women, while women have been viewed as more passive and submissive. Studies show that these particular stereotypes are still prevalent among male college students, which may mean that these stereotypes may be perpetuated among the next generation of managers (Duehr & Bono, 2006). Assumptions such as these are problematic for women's advancement because stereotypes associated with men are characteristics often associated with being a manager. Stereotypes are also found to influence how managers view male versus female employees' work accomplishments. For example, when men and women work together in a team on a "masculine" task such as working on an investment portfolio and it is not clear to management which member has done what, managers are more likely to attribute the team's success to the male employees and give less credit to the female employees (Heilman & Haynes, 2005). It seems that in addition to working hard and contributing to the team, female employees should pay extra attention to ensure that their contributions are known to decision makers.

There are many organizations making the effort to make work environments more welcoming to men and women. For example, IBM is reaching out to female middle school students to get them interested in science, hoping to increase female presence in the field of engineering (Thomas, 2004). Companies such as IBM, Booz Allen Hamilton Inc., Ernst & Young Global Ltd., and General

Mills Inc. top the 100 Best Companies list created by *Working Mother* magazine by providing flexible work arrangements to balance work and family demands. In addition, these companies provide employees of both sexes with learning, development, and networking opportunities (2007 100 Best companies, 2007).

Race Diversity in the Workplace

Race is another demographic characteristic that is under legal protection in the United States. Title VII of the Civil Rights Act (1964) prohibits race discrimination in all employment-related decisions. Yet race discrimination still exists in organizations. In a Korn-Ferry/Columbia University study of 280 minority managers earning more than $100,000, 60% of the respondents reported that they had seen discrimination in their work assignments and 45% have been the target of racial or cultural jokes. The fact that such discrimination exists even at higher levels in organizations is noteworthy (Allers, 2005; Mehta et al., 2000). In a different study of over 5,500 workers, only 32% reported that their company did a good job hiring and promoting minorities (Fisher, 2004). One estimate suggests that when compared to Caucasian employees, African Americans are four times more likely and Hispanics are three times more likely to experience discrimination (Avery et al., 2007).

Ethnic minorities experience both an earnings gap and a glass ceiling. In 2008, for every dollar a Caucasian male employee made, African American males made around 79 cents while Hispanic employees made 64 cents (Bureau of Labor Statistics, 2008). Among *Fortune* 500 companies, only three (American Express Company, Aetna Inc., and Darden Restaurants Inc.) have African American CEOs. It is interesting that while ethnic minorities face these challenges, the demographic trends are such that by 2042, Caucasians are estimated to constitute less than one-half of the population in the United States. This demographic shift has already taken place in some parts of the United States such as the Los Angeles area where only 30% of the population is Caucasian (Dougherty, 2008).

Unfortunately, discrimination against ethnic minorities still occurs. One study conducted by Harvard University researchers found that when Chicago-area companies were sent fictitious résumés containing identical background information, résumés with "Caucasian" sounding names (such as Emily and Greg) were more likely to get callbacks compared to résumés with African American sounding names (such as Jamal and Lakisha) (Bertrand & Mullainathan, 2004).

Studies indicate that ethnic minorities are less likely to experience a satisfying work environment. One study found that African Americans were more likely to be absent from work compared to Caucasians, but this trend existed only in organizations viewed as not valuing diversity (Avery et al., 2007). Similarly, among African Americans, the perception that the organization did not value diversity was related to higher levels of turnover (McKay et al., 2007). Another study found differences in the sales performance of Hispanic and Caucasian employees, but again this difference disappeared when the organization was viewed as valuing diversity (McKay, Avery, & Morris, 2008). It seems that the *perception* that the organization does not value diversity is a fundamental explanation for why ethnic minorities may feel alienated from coworkers. Creating a fair work environment where diversity is valued and appreciated seems to be the key.

Organizations often make news headlines for alleged or actual race discrimination, but there are many stories involving complete turnarounds, suggesting that conscious planning and motivation to improve may make organizations friendlier to all races. One such success story is Denny's Corporation. In 1991, Denny's restaurants settled a $54 million race discrimination lawsuit. In 10 years, the company was able to change the situation completely. Now, women and minorities make up half of their board and almost half of their management team. The company started by hiring a chief diversity officer who reported directly to the CEO. The company implemented a diversity-training program, extended recruitment efforts to diverse colleges, and increased the number of minority-owned franchises. At the same time, customer satisfaction among African Americans increased from 30% to 80% (Speizer, 2004).

Age Diversity in the Workplace

Figure \(\PageIndex{5}\): Older employees tend to be reliable and committed employees who often perform at comparable or higher levels than younger workers. Wikimedia Commons – CC BY-SA 2.5.

The workforce is rapidly aging. By 2015, those who are 55 and older are estimated to constitute 20% of the workforce in the United States. The same trend seems to be occurring elsewhere in the world. In the European Union, employees over 50 years of age are projected to increase by 25% in the next 25 years (Avery, McKay, & Wilson, 2007). According to International Labor Organization (ILO), out of the world's working population, the largest group is those between 40 and 44 years old. In contrast, the largest segment in 1980 was the 20- to 24-year-old group (International Labor Organization, 2005). In other words, age diversity at work will grow in the future.

What happens to work performance as employees get older? Research shows that age is correlated with a number of positive workplace behaviors, including higher levels of citizenship behaviors such as volunteering, higher compliance with safety rules, lower work injuries, lower counterproductive behaviors, and lower rates of tardiness or absenteeism (Ng & Feldman, 2008). As people get older, they are also less likely to want to quit their job when they are dissatisfied at work (Hellman, 1997).

Despite their positive workplace behaviors, employees who are older often have to deal with age-related stereotypes at work. For example, a review of a large number of studies showed that those between 17 and 29 years of age tend to rate older employees more negatively, while younger employees were viewed as more qualified and having higher potential (Finkelstein, Burke, & Raju, 1995). However, these stereotypes have been largely refuted by research. Another review showed that stereotypes about older employees—they perform on a lower level, they are less able to handle stress, or their performance declines with age—are simply inaccurate (Posthuma & Campion). The problem with these stereotypes is that they may discourage older workers from remaining in the workforce or may act as a barrier to their being hired in the first place.

In the United States, age discrimination is prohibited by the Age Discrimination in Employment Act of 1967, which made it illegal for organizations to discriminate against employees over 40 years of age. Still, age discrimination is prevalent in workplaces. For example, while not admitting wrongdoing, Honeywell International Inc. recently settled an age discrimination lawsuit for $2.15 million. A group of older sales representatives were laid off during company reorganization while younger employees with less experience were kept in their positions (Equal Employment Opportunity Commission, 2004). Older employees may also face discrimination because some jobs have a perceived "correct age." This was probably the reason behind the lawsuit International Creative Management Inc. faced against 150 TV writers. The lawsuit claimed that the talent agency systematically prevented older workers from getting jobs at major networks (TV writers settle age discrimination lawsuit, 2008).

Figure 2.2.6: In many family-owned businesses, different generations work together. Nancy Pelosi – Touring a Family-Owned Business – CC BY 2.0.

What are the challenges of managing age diversity beyond the management of stereotypes? Age diversity within a team can actually lead to higher team performance. In a simulation, teams with higher age diversity were able to think of different possibilities and diverse actions, leading to higher performance for the teams (Kilduff, Angelmar, & Mehra, 2000). At the same time, managing a team with age diversity may be challenging because different age groups seem to have different opinions about what is fair treatment, leading to different perceptions of organizational justice (Colquitt, Noe, & Jackson, 2002). Age diversity also means that the workforce will consist of employees from different generations. Some organizations are noticing a generation gap and noting implications for the management of employees. For example, the pharmaceutical company Novo Nordisk Inc. noticed that baby boomers (those born between 1946 and 1964) were competitive and preferred individual feedback on performance, while Generation Y workers (born between 1979 and 1994) were more team oriented. This difference led one regional manager to start each performance feedback e-mail with recognition of team performance, which was later followed by feedback on individual performance. Similarly, Lockheed Martin Corporation noticed that employees from different generations had different learning styles, with older employees preferring PowerPoint presentations and younger employees preferring more interactive learning (White, 2008). Paying attention to such differences and tailoring various aspects of management to the particular employees in question may lead to more effective management of an age-diverse workforce.

Religious Diversity in the Workplace

In the United States, employers are prohibited from using religion in employment decisions based on Title VII of the Civil Rights Act of 1964. Moreover, employees are required to make reasonable accommodations to ensure that employees can practice their beliefs unless doing so provides an unreasonable hardship on the employer (Equal Employment Opportunity Commission, 2007). After September 11, cases involving religion and particularly those involving Muslim employees have been on the rise (Bazar, 2008). Religious discrimination often occurs because the religion necessitates modifying the employee's schedule. For example, devout Muslim employees may want to pray five times a day with each prayer lasting 5 to 10 minutes. Some Jewish employees may want to take off Yom Kippur and Rosh Hashanah, although these days are not recognized as holidays in the United States. These situations pit employers' concerns for productivity against employees' desires to fulfill religious obligations.

Accommodating someone's religious preferences may also require companies to relax their dress code to take into account religious practices such as wearing a turban for Sikhs or covering one's hair with a scarf for Muslim women. In these cases, what matters most is that the company makes a good faith attempt to accommodate the employee. For example, in a recent lawsuit that was decided in favor of Costco Wholesale Corporation, the retailer was accused of religious discrimination. A cashier who belonged to the Church of Body Modification, which is a church with about 1,000 members worldwide, wanted to be able to display her tattoos and facial piercings, which was against the dress code of Costco. Costco wanted to accommodate the employee by asking the individual to cover the piercings with skin-colored Band-Aids, which the employee refused. This is likely the primary reason why the case was decided in favor of Costco (Wellner, 2005).

Employees with Disabilities in the Workplace

Employees with a wide range of physical and mental disabilities are part of the workforce. In 2008 alone, over 19,000 cases of discrimination based on disabilities have been filed with the EEOC. The Americans with Disabilities Act of 1990 (ADA) prohibits discrimination in employment against individuals with physical as well as mental disabilities if these individuals are otherwise qualified to do their jobs with or without reasonable accommodation. For example, an organization may receive a job application from a hearing impaired candidate whose job responsibilities will include talking over the phone. With the help of a telephone amplifier, which costs around $50, the employee will be able to perform the job; therefore, the company cannot use the hearing impairment as a reason not to hire the person, again, as long as the employee is otherwise qualified. In 2008, the largest groups of complaints were cases based on discrimination related to disabilities or illnesses such as cancer, depression, diabetes, hearing impairment, manic-depressive disorder, and orthopedic impairments, among others (Equal Employment Opportunity Commission, 2008). Particularly employees suffering from illnesses that last for a long time and require ongoing care seem to be at a disadvantage, because they are more likely to be stereotyped, locked into dead-end jobs, and employed in jobs that require substantially lower skills and qualifications than they possess. They also are more likely to quit their jobs (Beatty & Joffe, 2006).

What can organizations do to create a better work environment for employees with disabilities? One legal requirement is that, when an employee brings up a disability, the organization should consider reasonable accommodations. This may include modifying the employee's schedule and reassigning some nonessential job functions. Organizations that offer flexible work hours may also make it easier for employees with disabilities to be more effective. Finally, supportive relationships with others seem to be the key for making these employees feel at home. Particularly, having an understanding boss and an effective relationship with supervisors are particularly important for employees with disabilities. Because the visible differences between individuals may act as an initial barrier against developing rapport, employees with disabilities and their managers may benefit from being proactive in relationship development (Colella & Varma, 2001).

Sexual Orientation Diversity in the Workplace

Lesbian, bisexual, gay, and transgender (LBGT) employees in the workplace face a number of challenges and barriers to employment. There is currently no federal law in the United States prohibiting discrimination based on sexual orientation, but as of 2008, 20 states as well as the District of Columbia had laws prohibiting discrimination in employment based on sexual orientation (Human Rights Campaign, 2008).

Research shows that one of the most important issues relating to sexual orientation is the disclosure of sexual identity in the workplace. According to one estimate, up to one-third of lesbian, gay, and bisexual employees do not disclose their sexual orientation at work. Employees may fear the reactions of their managers and coworkers, leading to keeping their sexual identity a secret. In reality though, it seems that disclosing sexual orientation is not the key to explaining work attitudes of these employees—it is whether or not they are *afraid* to disclose their sexual identity. In other words, those employees who fear that full disclosure would lead to negative reactions experience lower job satisfaction, reduced organizational commitment, and higher intentions to leave their jobs (Ragins, Singh, & Cornwell, 2007). Creating an environment where all employees feel welcome and respected regardless of their sexual orientation is the key to maintaining a positive work environment.

How can organizations show their respect for diversity in sexual orientation? Some companies start by creating a written statement that the organization will not tolerate discrimination based on sexual orientation. They may have workshops addressing issues relating to sexual orientation and facilitate and create networking opportunities for lesbian and gay employees. Perhaps the most powerful way in which companies show respect for sexual orientation diversity is by extending benefits to the partners of same-sex couples. In fact, more than half of *Fortune* 500 companies currently offer health benefits to domestic partners of same-sex couples. Research shows that in companies that have these types of programs, discrimination based on sexual orientation is less frequent, and the job satisfaction and commitment levels are higher (Button, 2001).

OB Toolbox: I think I am being asked illegal interview questions. What can I do?

In the United States, demographic characteristics such as race, gender, national origin, age, and disability status are protected by law. Yet according to a survey of 4,000 job seekers, about one-third of job applicants have been asked illegal interview questions. How can you answer such questions?

Here are some options.

- *Refuse to answer*. You may point out that the question is illegal and refuse to answer. Of course, this may cost you the job offer, because you are likely to seem confrontational and aggressive.
- *Answer shortly*. Instead of giving a full answer to a question such as "are you married," you could answer the question briefly and change the subject. In many cases, the interviewer may be trying to initiate small talk and may be unaware that the question is potentially illegal.
- *Answer the intent*. Sometimes, the illegal question hides a legitimate concern. When you are being asked where you are from, the potential employer might be concerned that you do not have a work permit. Addressing the issue in your answer may be better than answering the question you are being asked.
- *Walk away from the interview*. If you feel that the intent of the question is discriminatory, and if you feel that you would rather not work at a company that would ask such questions, you can always walk away from the interview. If you feel that you are being discriminated against, you may also want to talk to a lawyer later on.

Sources: Cottle, M. (1999, April 25). Too personal at the interview. *New York Times*, p. 10; Thomas, J. (1999, July–August). Beware of illegal interview questions. *Women in Business*, *51*(4), 14.

Suggestions for Managing Demographic Diversity

What can organizations do to manage diversity more effectively? In this section, we review research findings and the best practices from different companies to create a list of suggestions for organizations.

Build a Culture of Respecting Diversity

Figure 2.2.7: UPS operates in 200 countries, including Italy where a boat is carrying packages on the Canal Grande in Venice. At UPS, 58% of all senior officers are women or minorities. Wikimedia Commons – CC BY-SA 2.5.

In the most successful companies, diversity management is not the responsibility of the human resource department. Starting from top management and including the lowest levels in the hierarchy, each person understands the importance of respecting others. If this respect is not part of an organization's culture, no amount of diversity training or other programs are likely to be effective. In fact, in the most successful companies, diversity is viewed as everyone's responsibility. The United Parcel Service of America Inc. (UPS), the international shipping company, refuses to hire a diversity officer, underlining that it is not one person's job. Companies with a strong culture—where people have a sense of shared values, loyalty to the organization is rewarded, and team performance is celebrated—enable employees with vastly different demographics and backgrounds to feel a sense of belonging (Chatman et al., 1998; Fisher, 2004).

Make Managers Accountable for Diversity

People are more likely to pay attention to aspects of performance that are measured. In successful companies, diversity metrics are carefully tracked. For example, in PepsiCo, during the tenure of former CEO Steve Reinemund, half of all new hires had to be either women or minorities. Bonuses of managers partly depended on whether they had met their diversity-related goals (Yang, 2006). When managers are evaluated and rewarded based on how effective they are in diversity management, they are more likely to show commitment to diversity that in turn affects the diversity climate in the rest of the organization.

Diversity Training Programs

Many companies provide employees and managers with training programs relating to diversity. However, not all diversity programs are equally successful. You may expect that more successful programs are those that occur in companies where a culture of diversity exists. A study of over 700 companies found that programs with a higher perceived success rate were those that occurred in companies where top management believed in the importance of diversity, where there were explicit rewards for increasing diversity of the company, and where managers were required to attend the diversity training programs (Rynes & Rosen, 1995).

Review Recruitment Practices

Companies may want to increase diversity by targeting a pool that is more diverse. There are many minority professional groups such as the National Black MBA Association or the Chinese Software Professionals Association. By building relations with these occupational groups, organizations may attract a more diverse group of candidates to choose from. The auditing company Ernst & Young Global Ltd. increases diversity of job candidates by mentoring undergraduate students (Nussenbaum, 2003). Companies may also benefit from reviewing their employment advertising to ensure that diversity is important at all levels of the company (Avery, 2003).

Affirmative Action Programs

Policies designed to recruit, promote, train, and retain employees belonging to a protected class are referred to as affirmative action. Based on Executive order 11246 (1965), federal contractors are required to use affirmative action programs. In addition, the federal government, many state and local governments, and the U.S. military are required to have affirmative action plans. An organization may also be using affirmative action as a result of a court order or due to a past history of discrimination. Affirmative action programs are among the most controversial methods in diversity management because some people believe that they lead to an unfair advantage for minority members.

In many cases, the negative perceptions about affirmative action can be explained by misunderstandings relating to what such antidiscrimination policies entail. Moreover, affirmative action means different things to different people and therefore it is inaccurate to discuss affirmative action as a uniform package.

Four groups of programs can be viewed as part of affirmative action programs (Cropanzano, Slaughter, & Bachiochi, 2005; Kravitz, 2008; Voluntary diversity plans can lead to risk, 2007):

1. **Simple elimination of discrimination**. These programs are the least controversial and are received favorably by employees.
2. **Targeted recruitment**. These affirmative action plans involve ensuring that the candidate pool is diverse. These programs are also viewed as fair by most employees.
3. **Tie-breaker**. In these programs, if all other characteristics are equal, then preference may be given to a minority candidate. In fact, these programs are not widely used and their use needs to be justified by organizations. In other words, organizations need to have very specific reasons for why they are using this type of affirmative action, such as past illegal discrimination. Otherwise, their use may be illegal and lead to reverse discrimination. These programs are viewed as less fair by employees.
4. **Preferential treatment**. These programs involve hiring a less-qualified minority candidate. Strong preferential treatment programs are illegal in most cases.

It is plausible that people who are against affirmative action programs may have unverified assumptions about the type of affirmative action program the company is using. Informing employees about the specifics of how affirmative action is being used may be a good way of dealing with any negative attitudes. In fact, a review of the past literature revealed that when specifics of affirmative action are not clearly defined, observers seem to draw their own conclusions about the particulars of the programs (Harrison et al., 2006).

In addition to employee reactions to affirmative action, there is some research indicating that affirmative action programs may lead to stigmatization of the perceived beneficiaries. For example, in companies using affirmative action, coworkers of new hires may make the assumption that the new hire was chosen due to gender or race as opposed to having the necessary qualifications. These effects may even occur in the new hires themselves, who may have doubts about the fact that they were chosen because they were the best candidate for the position. Research also shows that giving coworkers information about the qualifications and performance of the new hire eliminates these potentially negative effects of affirmative action programs (Heilman et al., 1993; Heilman, Rivero, & Brett, 1991; Heilman, Simon, & Repper, 1987; Kravitz, 2008).

OB Toolbox: Dealing with Being Different

At any time in your career, you may find yourself in a situation in which you are different from those around you. Maybe you are the only male in an organization where most of your colleagues and managers are females. Maybe you are older than all your colleagues. How do you deal with the challenges of being different?

- *Invest in building effective relationships*. Early in a relationship, people are more attracted to those who are demographically similar to them. This means that your colleagues or manager may never get to find out how smart, fun, or hardworking you are if you have limited interactions with them. Create opportunities to talk to them. Be sure to point out areas of commonality.
- *Choose your mentor carefully*. Mentors may help you make sense of the organization's culture, give you career-related advice, and help you feel like you belong. That said, how powerful and knowledgeable your mentor is also matters. You may be more attracted to someone at your same level and who is similar to you, but you may have more to learn from someone who is more experienced, knowledgeable, and powerful than you are.
- *Investigate company resources*. Many companies offer networking opportunities and interest groups for women, ethnic minorities, and employees with disabilities among others. Check out what resources are available through your company.
- *Know your rights*. You should know that harassment based on protected characteristics such as gender, race, age, or disabilities, as well as discrimination based on these traits are illegal in the United States. If you face harassment or discrimination, you may want to notify your manager or your company's HR department.

Key Takeaways

Organizations managing diversity effectively benefit from diversity because they achieve higher creativity, better customer service, higher job satisfaction, higher stock prices, and lower litigation expenses. At the same time, managing a diverse workforce is challenging for several key reasons. Employees are more likely to associate with those who are similar to them early in a relationship, the distribution of demographic traits could create faultlines within a group, and stereotypes may act as barriers to advancement and fair treatment of employees. Demographic traits such as gender, race, age, religion, disabilities, and sexual orientation each face unique challenges. Organizations can manage demographic diversity more effectively by building a culture of respect, making managers accountable for diversity, creating diversity-training programs, reviewing recruitment practices, and under some conditions, utilizing affirmative action programs.

Exercises

1. What does it mean for a company to manage diversity effectively? How would you know if a company is doing a good job of managing diversity?
2. What are the benefits of effective diversity management?
3. How can organizations deal with the "similarity-attraction" phenomenon? Left unchecked, what are the problems this tendency can cause?
4. What is the earnings gap? Who does it affect? What are the reasons behind the earnings gap?
5. Do you think that laws and regulations are successful in eliminating discrimination in the workplace? Why or why not?

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2.3: Gender Diversity

Learning Objectives

- Discuss the benefits and challenges of gender diversity in the workplace

What's in a chromosome (or two)? The difference in the pair of sex chromosomes determines whether a child is female (XX) or male (XY) at birth has a significant impact on the individual's personal and professional development. It is not biology that affects our experience and expectations in the workplace (as some who would justify gender inequality would propose), but socialization, an accumulation of cultural, historical, and legal precedent that has created the gender divide in our society.

According to the Brookings Institution, women's labor force participation has reversed since 2000 and "large gaps remain between men and women in employment rates, the jobs they hold, the wages they earn, and their overall economic security." This is not just a women's issue. In a publication from the Hamilton Project at Brookings, the authors conclude that "barriers to workforce participation for women are stifling the growth of the U.S. economy, and that future economic success hinges on improving career prospects and working environments for all women."[1]

Over the years, gendered terms (for example, "men") have come to be interpreted more broadly; that is, as referring to both men and women, but the language is hardly inclusive. Indeed, the concept of gender as binary—that is, either female or male—may itself be an anachronism. As the traditional ideas of gender and gender identity are evolving and in order to adapt to a changing reality, the language and operating framework must change accordingly.

Are There Differences in Gender Communication?

Starting in childhood, girls and boys are generally socialized to belong to distinct cultures based on their gender and thus speak in ways particular to their own gender's rules and norms (Fivush; Hohnson; Tannen). This pattern of gendered socialization continues throughout our lives. As a result, men and women often interpret the same conversation differently. Culturally diverse ways of speaking based on gender can cause miscommunication between members of each culture or speech community. These cultural differences are seen in the simple purpose of communication.

Although gender roles are changing, and gender itself is becoming a more fluid concept, traditional roles still influence our communication behaviors. For those socialized to traditional female gender norms, an important purpose of communication is to create and foster relational connections with other people (Johnson; Stamou). In contrast, the goal of men's communication is primarily to establish identity. This is accomplished by demonstrating independence and control and entertaining or performing for others.

Deborah Tannen, professor of linguistics and the author of multiple books on gender and language, provides the following examples of differences in men's and women's communication:[2]

- "Men engage in report talk, women in rapport talk."
  - Report talk is used to demonstrate one's knowledge and expertise.
  - Rapport talk is used to share and cultivate relationships.
- Women request; men direct.
  - For example, in communicating a request, a female manager might say: "Could you do this by 5 PM?" A male manager would typically phrase it: "This needs to be done by 5 PM."
- Women are information focused; men are image focused.

  - For example, women are willing to ask questions to clarify understanding. Men tend to avoid asking clarifying questions in order to preserve their reputation.
- Empathy is not apology.
  - Women often use the phrase "I'm sorry" to express concern or empathy. Men tend to interpret this phrase as an acceptance of responsibility for the situation, which it is not.
- Women are judged by their appearance; men are judged by what they say and do.

As in all things, it's important to remember that while these differences exist between groups, all individuals will fall somewhere along a spectrum of these tendencies. Additionally, you may run into men who demonstrate more "feminine" tendencies in their speech or vice versa.

JAMES DAMORE

We see this struggle playing out at Google, where efforts to include more women in technical roles are meeting with some resistance. The conflict surfaced when James Damore, a white male engineer, posted a ten page critique of Google's diversity efforts titled "Google's Ideological Echo Chamber" on an internal discussion board. One of the most inflammatory points made was that "biological differences between men and women might explain why we don't see equal representation of women in tech and leadership." In his memo, Damore states his belief that women are better attuned to aesthetics and people rather than ideas and that this, as well as their "higher agreeableness" (versus aggressiveness) and "neuroticism," rather than sexism accounts for gender gaps. The "manifesto," as some call it, resulted in Damore being fired for violating Google's code of conduct by "advancing harmful gender stereotypes in our workplace."

Google CEO Sundar Pichai responded to the memo in a note to employees, which includes this excerpt: "To suggest a group of our colleagues have traits that make them less biologically suited to that work is offensive and not OK. It is contrary to our basic values and our Code of Conduct, which expects 'each Googler to do their utmost to create a workplace culture that is free of harassment, intimidation, bias and unlawful discrimination.'"

In a development that reflects the nation's sociopolitical polarization, it appears Damore's firing, rather than ending the issue, has turned him into what a *USA Today* writer terms a "hero of a resurgent conservative movement." Damore has since filed a lawsuit against Google, claiming the search giant discriminates against white, conservative men. In a development worth watching, Damore and David Gudeman, another former Google engineer, are being represented by Harmeet Dhillon, the Republican National Committee's committeewoman for California. Her law firm is seeking class action status for the plaintiffs.

PRactice Question

https://assessments.lumenlearning.co...essments/13916

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Contributors and Attributions

- **2.17: Gender Diversity** has no license indicated.

2.4: Developing a Workplace Culture of Ethical Excellence and Accountability

Learning Objectives

By the end of this section, you will be able to:

- Describe workplace challenges in an entrepreneurial culture
- Distinguish between reactive and proactive approaches to managing ethics
- Describe the foundations and framework of an organizational culture of ethical excellence
- Define the components of an ethical workplace

Successful entrepreneurs understand that the workplace of 2020 is quite different from that of 2000, just twenty years ago. As the heading to this section suggests, progressive entrepreneurs want to create a workplace culture of ethical excellence. However, doing that means understanding a changing workforce, both in terms of demographics and values. Millennials, born between 1983 and 1995, now outnumber baby boomers in the workforce, and by 2025, will compose three-quarters of all workers on a global basis.[31] Entrepreneurs and managers who are in a position to hire and supervise millennial workers must adjust to the differing expectations and demands of a mid-twenty-first century workplace. This is especially true with regard to CSR/ethics. What matters most to millennials, according to a recent *New York Times* article, is that work aligns with their values.[32]

Approximately 60 percent of millennial workers would agree to work for 15 percent less money just for the chance to work for a company whose business values parallel their personal values.[33] It turns out that millennials don't just want a job, they want a job that matters—one in which they can do rewarding work that achieves a worthwhile outcome. In other words, they want the work they do to mean something. Furthermore, according to an article in the *Texas Bar Journal* by career coach and consultant Martha Newman, millennial workers place a high value on workplace policies that promote open communication, collaboration, and participation in short- and long-term decision making with their employer.[34] Newman also says that millennials expect a degree of work-life balance; career isn't all that matters in their life.

What this means for entrepreneurs who manage employees is that they must adjust. For example, an owner can create a workplace in which there is a culture ensuring that people matter as much as money, where there is work-life balance with things like flexible scheduling, and where good work is recognized and rewarded. There's an adage that says, "People don't quit their job, they quit their bosses." If you don't want a very high turnover rate among your workforce, be the kind of boss that millennials want to work for and with.

Entrepreneurial Culture

A fairly common characteristic of successful startups is charismatic, driven founders with competitive mentalities. After all, it takes a thick skin and powerful ego to get through the inevitable disappointments that confront a startup leader. Often, however, companies discover that a different leadership ethos is necessary as they grow. Could entrepreneurs still succeed if they also embraced a humanistic leadership style at the outset, or would this invariably undermine the already low initial odds of success? It is a difficult problem with which many firms wrestle. Dedicated employees may be put off by demanding leaders who are harsh, giving little back to loyal workers even after achieving success. New employees may decide the working climate is less congenial than they anticipated and simply leave.

One question an ethical entrepreneur should ask is this: Do my employees feel like they can speak freely? In reality, at many companies, according to SHRM (Society for Human Resource Management), human resources departments often find it difficult to get employees to complete employee workplace climate (satisfaction) surveys.[35] Workers often believe that if management really wants to find out who said what, they easily could, although the surveys are supposed to be anonymous. The difference between ethical and unethical entrepreneurial management is whether they want to find out. Whether it involves small, mid-size, or large companies, management should encourage employees to speak out, whether as an anonymous whistleblower or in person to their supervisor. Absence of this type of encouragement often allows unethical business practices to flourish, such as was seen in the Wells Fargo case example.

LINK TO LEARNING

Although no single set of traits identifies the ideal startup leader, a demanding, driven nature is a fairly common characteristic. Consider these brief profiles of entrepreneurs: first, a profile on Walt Disney and then video showing a contrasting view from Kerrie Laird at Vodafone.

After watching the videos, consider this thought experiment: Suppose the cult of the charismatic—but dogmatic—entrepreneurial leader such as Walt Disney or Steve Jobs were replaced by one steeped in a commitment to employee empowerment that Kerrie Laird claims for Vodafone? Could this change the culture at startups? If it could, do you believe that change would be for the better or worse?

These observations identify what may be unique to entrepreneurial culture. This is a combination of personality and management style often identified with those business leaders who strike out on their own, bring a startup to life, and shape its initial business practices and culture on the job. If the enterprise is successful, the principles and philosophy of the founder become enshrined in the lore of the company, so that long after his or her departure, succeeding leaders find themselves beholden to the management philosophy exemplified from the early days of the firm.[36] As *you* seek the right leadership style to implement in your entrepreneurial plans, begin by asking precisely what kind of leader you would prefer to work for if you were not the boss. The answer you provide may very well be the best model to follow as you develop your own leadership personality.

The first employees of a startup realize what is at stake as the company tiptoes into new entrepreneurial waters. The founder may be the boss, but those associated with him or her sense a collaborative spirit that directly joins them to the founder as well as to each other. There can be a genuine fraternity among those who have been with the firm since day one or shortly thereafter. Founding members of an entrepreneurial business are also often willing to undergo the strains and rigors attached to a startup in return for an ownership stake in the company that allows them to profit handsomely from its later growth and success.

Newer staff, however, may not share this mindset. They may simply be seeking a secure position with a growing business rather than a chance to get in on the ground floor of a risky startup. They will not necessarily have the tolerance for the demanding hours, chaos, and abrasive personalities that can characterize the early days of an enterprise. Can entrepreneurial founders shape a company's culture so that it can accommodate talented employees who are looking for a corporate culture that supports some work-life balance?

Consider also the ethical practices of an entrepreneur and the ethical expectations of employees. Suppose that one of the distinguishing features woven into the fabric of the startup is the respect extended to customers or clients. An entrepreneur typically promises always to hold customers in the highest regard, never lie to them, and serve them well. Furthermore, suppose this entrepreneur successfully instills this same ethos among all employees from the outset. Respect for customers is intended to become a distinguishing feature of the business; even if it causes monetary loss to the company, this entrepreneur will neither cheat a client nor misrepresent the company's services. Finally, presume that this ethos is embedded into the culture of the company while it is still in startup mode.

Now suppose the company becomes successful. This may signal the hardest time of all for the entrepreneur. Growth often accompanies success, and growth means, among other things, more employees. Not all these new hires will be as committed to the same degree of responsibility for customers. They will not necessarily set out to cheat clients, but they might lack the founder's enthusiasm for the most honorable treatment of customers. How can an entrepreneur ensure that the initial commitment carries over to the second generation of leadership? He or she cannot simply order it to happen—human nature usually does not respond so easily. So entrepreneurs must do their best to ensure that their version of customer service, one that prioritizes respect for clients, is passed along to new employees. It may be ingrained in the longest-serving employees, but it must be nurtured to the point where it has the same significance for the newest hires.

As a leader, you need to plan and follow-up to ensure your organization follows the values and ethical principles you uphold. This planning process goes beyond taking a few simple actions such as hiring the right people, providing consequences, or setting expectations. It goes beyond communicating a few niceties and encouraging sound bites such as establishing trust and working with uncompromising integrity. It needs more than the application of a few popular concepts and slogans such as CSR, conscious capitalism, or servant leadership. It also needs more than the effective communication of a few success criteria and expectations.

There are effective techniques that can support the infusion of ethical principle into the daily work life of employees. Sometimes known as **anchoring strategies**, ethical values can become part of the business culture through the implementation of employee training, and reward/recognition programs. The Society for Human Resource Management (SHRM) website has a toolkit for entrepreneurs and managers that provides useful ideas on infusion and anchoring strategies.

LINK TO LEARNING

View the toolkit for understanding and developing organizational culture to learn more.

While the use of popular management approaches can be successful, they can be inadequate to stop unethical behavior. Instead, you need a plan to nurture and develop a culture where ethical qualities and capabilities such as truthfulness, justice, responsibility, and compassion are developed and internalized as a moral compass. It also demands that these qualities and capabilities are infused into the fabric of organization, adhered to habitually, and are integrated into the organization's daily operations.

Proactive versus Reactive Approaches

Creation of an ethical workplace environment has both reactive and proactive components. The reactive side enables an entrepreneur to identify and address reckless behavior, irresponsible actions, and ethical deviations as they occur. However, there may be times that a reactive approach, which can be heavy-handed, may not be the best approach for addressing ethical deviations.

In contrast, a proactive approach to developing an ethical workplace strives to prevent reckless behavior, irresponsible actions, and ethical deviations by establishing and nurturing a culture of ethics, responsibility, and compliance. It also demands that you establish a workplace environment of ethics where every member of the organization is able to proactively develop, internalize, and apply a moral compass. This approach serves to operationalize popular—but often silent or nebulous—concepts such as truthfulness, fairness, trust, integrity, commitment, innovation, and excellence, leading to a sustained competitive advantage.

Developing the Foundation and Framework of an Ethically Responsible Organization

An entrepreneur must build a foundation for developing an organization grounded in ethics and responsibility. Foundational building blocks enable an entrepreneur to systematically add the greatest value to society, and to do so responsibly. Additionally, for entrepreneurs modifying their businesses or taking over new ventures, building a foundation of ethical conduct should neither disrupt normal business operations nor add significant overhead, since the main concepts are infused into the fabric of the organization.

To develop an organization's foundation for ethics and a framework for management, an entrepreneur needs to incorporate three essential ethical qualities—trust, fairness, and excellence—into the organization's core values (see Table 2.4.1). Additional ethical qualities, dependent on the enterprise's specific goals, might include responsibility, commitment, compassion, and so on. The entrepreneur should infuse these qualities into all aspects of organizational governance and daily operations, and track these values to ensure they are being integrated into planning, and are met and enforced by all business units.[37,38,39] The application and implementation of these three core qualities will begin to shape the framework and establish a foundation of ethics and responsibility.

Table 2.4.1 Illustrates an approach to building a foundation for ethics-based behaviors, principles, and effective collaboration. Ethical entrepreneurs/managers have these foundational qualities. (attribution: Copyright Rice University, OpenStax)

Excellence	• Have a grander purpose • Create a culture that eliminates internal competition • Focus on excellence
Fairness	• Foster openness • Demonstrate impartiality • Protect the welfare of all stakeholders • Maintain a system of accountability
Trust	• Provide and expect feedback • Base decisions on truth and consensus • Clash different ideas, not different individuals • Listen with patience and respect • Separate yourself fromyour thoughts and views

Second, the organization should consider what ethical principles it wants to prioritize. Examples of ethical principles might include:

- Service and advancement of society
- Collaborative excellence
- Gender equity
- Elimination of prejudices

Once the framework and foundation for an ethical and high-performing organization has been established, other qualities and principles can easily be integrated as needed to further strengthen this framework, differentiate the organization, and develop a sustained competitive advantage. It also enables leadership to align other aspects of organizational governance with ethics and responsibility. For example, if leadership wants to leverage the power of diversity to develop a sustained competitive advantage, they would adopt the principles of equality of sexes, the elimination of prejudices, and the principle of oneness of humanity. If leadership wants to develop and use teamwork and collaboration as a strategic competitive advantage, they would integrate the behaviors and principles for collaborative excellence and working cohesively as one.

The framework and foundation of ethics and responsibility will enable the entrepreneur to consistently manage the needed qualities and principles for success in all aspects of daily operations. These aspects include research and development, engineering, manufacturing, sales, marketing, planning, decision-making, problem solving, conflict management, and other aspects of organizational governance. To demonstrate what this means in practice, the leadership of each of functional area could serve as role models, raise awareness, and encourage individuals to internalize a line of ethical reasoning, asking questions such as, “Is my decision right or wrong (good or bad)?” “Am I dealing with factual information or is conjecture?” “What is the consequence of my action?” “Is my decision fair and equitable?” “Did I give the individual what they are due?” “Would I want to be treated this way?” “Will this action help me achieve the best results for the collective?” This mindset, line of reasoning, and congruence between individual and organizational ethics is often lacking, which leads to ethical deviations.[40,41,42,43,44,45] Establishing the foundation outlined here enables each member of the organization to exercise sound moral judgment, develop ethical capabilities, and internalize a moral compass. It also allows employees to be aligned with the company’s grander purpose, vision, mission, and values that then translates into actions.

Develop a Grander Purpose

Once the entrepreneur has designed and configured the organization to develop a sustained competitive advantage in a responsible manner, he/she needs to develop a higher vision or a grander purpose for the organization. This grander purpose is not the same as a mission or vision (although they may overlap). It is not financially motivated, it is not product/service centric, and it is not shareholder driven. Instead, the grander purpose defines and highlights the reasoning for a firm’s long-term existence and success; it provides guidance and direction during decision-making, problem solving, and conflict resolution; it provides the motivation for individuals to achieve excellence and the sense of urgency for social change; and it enables individuals to be part of a larger cause. For example, the integration of the right grander purpose into the operations of an organization could have prevented the manufacturing of toys made with lead-based paint or the poisoning of the Flint, Michigan, water supply. The grander purpose provides a mechanism to help individuals calibrate their day-to-day activities against a more meaningful and stable target.[46]

Develop a Culture of Collaborative Excellence

The establishment of a framework and foundation for ethical behavior opens up the organization for effective and meaningful teamwork and collaboration. Many existing approaches to collaboration, while demonstrating successes and benefits, also are sometimes inadequate in addressing complex group interactions dealing with mistrust, competition, politics, and ideological differences. A successful culture of collaboration should convince individuals to find the best ideas, leverage diversity, grow new solutions, gain wholehearted support, develop champions of change, nurture a safe environment, and encourage people to express all ideas.

An effective process for encouraging collaboration takes time to build; however, it’s worth it because it will provide the inspiration and motivation needed to accomplish tasks and exceed expectations. The organization should also have consequences in place for ineffective collaboration, which may be evidenced in gossip, backstabbing, self-centered behavior, and biases or prejudices. Such consequences could include probation plans and one-on-one meetings that work to determine the root cause and identify steps forward.

Creativity is also key for a team to think differently. There must be freedom in the workplace for creativity to blossom. When developing a culture of creativity, entrepreneurs should consider these issue and challenges:

- How can we creative a culture of creativity and innovation?
- How can we encourage the members of the organization to collaborate and leverage each other's creativity?
- How can we reward and recognize people for their creativity?

Human Resources Development

A human resources development plan enables a company to continually grow its intellectual resources, enables individuals to develop ethical capabilities, strengthens individual creativity and organizational innovation, provides a steady stream of capable human resources for its leadership pipelines, and enables the firm to leverage and harvest those human resources to advance society in a responsible manner. This is achieved by providing a new employee assessment process where every member of the organization is given the needed opportunities and is expected to collaborate with their superior(s) to own and manage their lifelong development plan (LDP). At a minimum, an LDP should:

- Include short-term and long-term career goals and objectives
- Help identify, continually develop, and leverage individual strengths
- Enable individuals to identify and measurably close gaps in deliverables, behavior, and professional improvement
- Clarify major deliverables and success indicators

In sum, an LDP becomes the primary instrument to assist individuals to achieve excellence by raising performance, closing gaps in assessment, and aligning the individual with the grander purpose, vision, mission, goals, needs, and objectives.

WORK IT OUT

Growing Collaboration and Creativity

Entrepreneurs are entrusted with the growth and development of their people. This growth and development should not be stopped, delayed, or marginalized in any shape or form. Instead, an entrepreneur needs to learn how to use the available resources to systematically train, develop, and deliver a steady stream of responsible individuals who are able to grow within the company as well as grow the company. List three strategies an entrepreneur could use to achieve the following major objectives:

1. Develop the best, the brightest, and most creative and motivated people who have a strong sense of right and wrong
2. Develop individuals who have a strong sense of ownership, responsibility, and commitment to achieve and sustain a competitive edge
3. Leverage these intellectual forces and the synergy within the organization to generate the greatest value and wealth for all stakeholders.

Develop Ethical and Responsible Leadership/Management

Significant research shows that the culture of the organization is mostly shaped by its leadership values—by how leaders develop the bonds of trust, by how they motivate their people, by their responsible decisions and actions, and by how they empower, delegate, and monitor tasks. A recent *Harvard Business Review* article, by a group of professors and entrepreneurs, synthesized the research of experts including Edgar Schein, Shalom Schwartz, Geert Hofstede, and other leading scholars on this topic.[47] The article indicates that the attributes of a business's leaders define that organization's culture. A business's culture is essentially defined as the social order within an organization that helps shape attitudes and behaviors—delineating what type of behavior is encouraged and/or discouraged.

While it is possible for a company to hire individuals who possess these attributes, the organization should have a plan in place to systematically train and develop responsible leaders. At minimum, this should include the development and management of a leadership pipeline, the nurturing of ethical and intellectual capabilities, and rewards and consequences that enable a leader to develop and internalize a moral compass.

WHAT CAN YOU DO?

Entrepreneurs Must Not Just Talk the Talk but Walk the Walk

As both a leader and an entrepreneur, you need to have a good understanding of ethics and responsibility, and be able to apply the major tenets of concepts such as CSR. To build and maintain trust, it is important that these concepts not start and end with mere empty words and gestures. Rather, entrepreneurs need to exemplify and model these concepts, and apply them through meaningful, consistent, and timely actions. In sum, an entrepreneur needs to live the values they wish to see in others. They need to become the embodiments of trust, respect, responsibility, commitment, and other key qualities. These core values need to be infused into the fabric of the organization.

Entrepreneurs have been placed in a position of power and responsibility. They need to use their position, power, social standing, and the synergy of the vast financial and intellectual resources at their disposal to move and shake the world in a meaningful way. For example, imagine for a moment using the resources of companies such as Apple, Google, Microsoft, Amazon, and Facebook, whose combined worth is estimated to be close to $2.2 trillion, to address complex and difficult global issues dealing with education, poverty, hunger, and other chronic problems.

Develop Internal/External Organizational Alignment and Cohesion

Key to ethical organizational success is the alignment and cohesion between individuals, groups, and the enterprise as a whole. This alignment starts with the development of a grander purpose that enables the entrepreneur and the organization to serve, add value, and advance the society in which it operates. It ensures individuals and units within the company understand the grander purpose, mission, vision, and the goals and objectives of the company, and it provides each member or the organization the opportunity to serve and fit into that grander purpose, mission, and vision. It is further strengthened by asking individuals to achieve excellence in their own right instead of competing with each other. It sets clear expectations about how people are to treat and deal with each other to deliver results. It deals with the alignment of corporate values with the espoused values, and the alignment between what leadership says and does. When combined, these and other alignments can enable individuals and groups to stay on track and reach the company's goals efficiently.

ENTREPRENEUR IN ACTION

Unilever "Enhancing Livelihoods" through Project Shakti

According to management guru Peter Drucker, whose ideas significantly contributed to the foundations of thought about the workings of the modern business corporation, workers "need to know the organization's mission and to believe in it." How do organizations ensure this commitment? By satisfying workers' values.[48] A program undertaken by Unilever, the Dutch-British multinational company co-headquartered in Rotterdam and London, illustrates the kind of values-oriented corporate endeavor Drucker describes. Project Shakti is a Unilever CSR initiative in India that links CSR with financial opportunities for local women.[49] It is considered a leading example of micro-entrepreneurship, and it expands the concept of sustainability to include not only environmental issues but also economic opportunities and financial networking in underdeveloped areas.

The goal, according to Unilever, is to give rural Shakti women the ability to earn money for themselves and their families as micro-entrepreneurs. Unilever's subsidiary in India, Hindustan Lever, has started training programs for thousands of women in small towns and villages across India to help them understand how to run their own small sole proprietorships as distributors of the company's products. With support from a team of rural sales managers, women who had been unable to support themselves are now becoming empowered by learning how a supply chain works, what products Hindustan Lever produces, and how to distribute them. The sales managers also act in a consulting capacity to help with business basics, money management, negotiations, and related skills that help the women run their businesses effectively.

Project Shakti has enlisted more than 100,000 rural participants, which includes about 75,000 women. The project has changed their lives in ways that are profound, and not only because of the income earned. The women now have increased self-esteem based on a sense of empowerment, and they finally feel they have a place in Indian society. According to the Unilever Sustainable Living Plan, Project Shakti is one of the best and most sustainable ways the company can address women's social concerns. It allows Unilever to conduct business in a socially responsible manner, helping women help themselves while extending the reach of its products.

- Do you believe Unilever sponsors the Shakti program to help women, boost its own profits, or both? Explain your answer.
- How is this program an example of both corporate and personal sustainability?

Develop a Culture of Creativity and Innovation

The next building block is developing a culture of creativity and innovation. This means going beyond a spark of creativity from select individuals or business units, and instead nurturing a culture where every member of the organization is continually creative and the organization is innovative. This also means providing the means and opportunities for individuals to be engaged, creative, and contributing members on a full-time basis. What makes this possible results from the prior building blocks. Innovation requires good leadership and management; a meaningful and effective process for teamwork and collaboration; a culture of learning and improvement; a consistent and measurable process to encourage, recognize, compensate, and track innovation; and company-wide focus on the training and development of the sense of creativity.[50]

Develop a Culture of Delivering Responsible Results

Measurable results compose the final building block of a framework for ethics and responsibility. This involves developing systems and indicators that will demonstrate how your business is achieving ethical standards and progressively improving as it adds value to society. While the details of which indicators to select is left up to the discretion of the entrepreneur, this building block defines success in terms of ten dimensions of business excellence, shown in Figure 3.7.

Figure 2.4.1: Delivering responsible results involves multiple considerations. (attribution: Copyright Rice University, OpenStax)

Figure 2.4.1: serves as an easy-to-understand guide for entrepreneurs seeking to create a culture of excellence. Focusing on these ten dimensions can help a business achieve excellence, from which a company may derive multiple benefits. Examples of reasons why a company strives to achieve excellence include strengthening alignment between company values and those of stakeholders, balancing goals versus measures of success, clarifying strategic focus versus operational concerns, selecting areas within the company wherein improvement is needed, and shifting from a preoccupation with daily activities and processes to focus on outcomes. Companies seek excellence with regard to internal and external outcomes, both of which are important. Thus, whether examining internal aspects such as finance and operations, or external aspects such as product quality and customer service, each of these ten areas is an ingredient of company excellence.

Creating an Ethical and Responsible Workplace Environment

A safe, healthy, and productive workplace is an environment in which an individual has a high level of trust and confidence that if they give their best, they will see a number of results and be afforded a number of things in exchange for their hard work. This concept resembles an employer-employee contract. This contract includes the following employee expectations:

1. They are treated with the respect, dignity, and courtesy they deserve as a human being.
2. They are given the needed support, equal opportunities, and resources to excel.
3. They are given what they deserve and what they are due in a fair and equitable way.
4. They are provided a safe, secure, and prejudice-free work environment.
5. They are not pushed, pressured, or expected to behave irresponsibly.

This type of workplace environment enables individuals to continually grow and develop to their full potential and then leverage that potential to add value to their own lives, careers, and society. This type of environment is one in which individuals are not afraid to speak their mind; they feel safe to discuss problems and concerns, and feel free to question and reject that which is wrong.

Prejudice

Prejudice is often thought of as a negative attitude and/or feeling toward an individual based solely on one's membership in a particular group. Prejudice is common against people who are members of unfamiliar cultural groups. In employment, it can be the root cause of unfair discrimination.[51] One factor essential to the development of a safe and healthy work environment is that it strives to be a place free of prejudice. This is an environment where everyone is treated with the respect and dignity they deserve and are afforded equal opportunities for growth, development, and advancement both within and outside of the organization. For example, it is important to look at the merit or value of the work done by an individual and the manner by which those results have been delivered. It is unethical to treat people differently based on their race, gender, age, nationality, and other differentiating factors. To develop trust and respect, everyone needs to be afforded the same opportunities.

Competition and Collaboration

Effectively managing a workforce includes a systematic approach to appraisal of employee performance. A manager/entrepreneur must decide how to do this within their company. A forced ranking system is one in which scoring employee performance is competitive and can pit employees against each other instead of fostering a collaborative work environment. Some employers have switched to a system that does not require forced rankings and attempts to downplay the competitive nature of assessment, focusing instead on individual continuous improvement. There is a legitimate difference of opinion on this issue. According to a *Wall Street Journal* article by the accounting and consulting firm Deloitte,[52] executives are split on whether it is an effective practice. Jack Welch, former CEO at General Electric, was a proponent of it, whereas others see it as counterproductive. Companies that have discontinued the process include Microsoft and GE.

In an environment of collaborative excellence, individuals are encouraged to express their ideas and viewpoints in an unfettered and respectful way, where the merit of each idea is weighed against the merit of other ideas. In this environment, individuals are not reprimanded for being creative, taking calculated and reasonable risks, or challenging management or leadership.

WORK IT OUT

Anonymous Whistleblower Hotlines

Most large companies now have anonymous hotlines that employees may call to report ethical violations. What are some other concrete and actionable ways you can develop a safe environment where every member of your organization is able to question authority, point out a wrong, and stop an unethical decision/action?

One example of a problem that can arise in an overly competitive environment or culture created by an organization would be the faulty ignition switch scandal at GM. According to Valdes-Depena, and Yellin,[53] GM knew about this problem in 2001. However, it took the company over twelve years, more than 100 deaths, and 30 million vehicles being recalled to finally admit that there was a problem. In 2014, GM admitted that a faculty ignition switch may result in the engine of a vehicle being shut down while in drive, resulting in accidents, severe injuries, or death.[54] If GM had developed an effective environment of collaboration, individuals from leadership, management, sales, marketing, engineering, manufacturing, and human resources, as well as major stakeholders, might have collaborated and prevented the ignition switch problem.

Diversity

Entrepreneurs need to appreciate, respect, and learn to effectively leverage the unique and diverse qualities that each individual brings to the table. These qualities can be used to innovate, make better decisions, solve complex problems/conflicts, move an organization cohesively in a single direction, or rapidly change direction when needed. If used correctly, these differences enable an entrepreneur to develop a sustained competitive advantage by looking at the different thoughts, ideas, and viewpoints to make better and more informed decisions.

Diversity, in terms of a legal concept, deals with innate characteristics such as an individual's sex, color, race, national origin, religion, and age. It might also include educational background, cultural background, socioeconomic background, and potentially even political affiliations. However, diversity in terms of an ethical concept rather than purely a legal one also deals with a number of not-so-obvious characteristics such as the diversity of behavior, thought-process, comprehension, attitudes, temperaments, and learning styles. Combined, these differences can be beneficial to a business organization and result in high-level performance by the workforce as a whole.

Diversity may be an actual legal requirement depending upon what type of business an entrepreneur enters. For example, if you plan on doing any government contracting work, whether local, state, or federal, the chances are that your business will have to meet a diversity standard. Many private companies also have diversity clauses in the supply chain contracts related to supplier diversity initiatives.

WORK IT OUT

Building Diversity

For each of the following, identify two examples of a concrete action or activity an entrepreneur could implement to achieve the stated goal.

1. Introduce the concept of diversity and highlight the significance, the value, and the benefits of a diverse work environment.
2. Set clear expectations for individuals to value diversity, the concept of unity in diversity, and show how others can leverage the power of diversity to innovate.
3. Exemplify, role model, and live good ethical behavior that strengthens diversity such as the elimination of prejudice of all kinds and expect others to do the same around you.
4. Ensure that you design the hiring process, including job descriptions, recruiting, interview questions, and other related steps, with diversity in mind.
5. Provide training to educate people on the concept of prejudice, the different forms of prejudices, and the negative aspects of prejudices.
6. Provide opportunities for building ethical capacities such as becoming truthful, trustworthiness, and a just individual.
7. Provide consistent, meaningful, substantial, and timely consequences for prejudicial behavior in organizations.

Gender Equality

As an entrepreneur, you need to recognize the significance, value, and impact of the principle of equality of men and women on developing a sustained competitive advantage. Then you need to incorporate this principle into the fabric of your organization. Aside from being the right thing to do, one reason why this principle is so important is that close to one-half of the planet is female (and has traditionally been marginalized in the business world).[55,56] If you overlook this fact, you will also be potentially overlooking one-half of the talent that can help you excel and develop a sustained competitive advantage. In turn, this will result in a loss of trust and confidence. A second and more important reason would be that any deviation from this principle goes against the whole concept of ethics and responsibility. Moreover, this principle will help your organization attract the best and brightest employees.

The principle of gender equality does not deny differences between men and women. This principle primarily asks that we give each member of society fair and equal opportunities for growth, development, and advancement. It also recognizes that women have been historically marginalized or excluded from the business world. This claim holds true today and is applicable to even to the most advanced countries in the world (e.g., the discrepancy of pay between women and men in Western societies). Therefore, women need to be afforded the same opportunities for education, rewards, recognitions, and promotions as men.

Trust and Ethical Accountability

Finally, the development of safe environments also deals with an environment where individuals are able to develop unbreakable bonds of trust, where they don’t feel they have to constantly watch their backs, where individuals are free to point out misconduct without being reprimanded, and where individuals feel they will be given what they are due or deserve. This dimension of the development of a safe work environment deals with making sure individuals feel they are being treated in a fair and equitable manner and that their need for the development of an ethical and moral work environment is being met.

WORK IT OUT

Sherron Watkins and Enron

Enron is one of the most infamous examples of corporate fraud in US history. The scandal that destroyed the company resulted in approximately $60 billion in lost shareholder value. Sherron Watkins, an officer of the company, discovered the fraud and first went to her boss and mentor, founder and chairperson Ken Lay, to report the suspected accounting and financial irregularities. She was ignored more than once and eventually went to the press with her story. Because she did not go directly

> to the SEC, Watkins received no whistleblower protection. (The Sarbanes-Oxley Act was not passed until after the Enron scandal. In fact, it was Watkins's circumstance and Enron's misdeeds that helped convince Congress to pass the law.[57])
>
> Now a respected national speaker on the topic of ethics and employees' responsibility, Watkins talks about how an employee should handle such situations. "When you're faced with something that really matters, if you're silent, you're starting on the wrong path…go against the crowd if need be," she said in a speech to the National Character and Leadership Symposium (a seminar to instill leadership and moral qualities in young men and women).
>
> Watkins talks openly about the risk of being an honest employee, something employees should consider when evaluating what they owe their company, the public, and themselves. "I will never have a job in corporate America again. The minute you speak truth to power and you're not heard, your career is never the same again."
>
> Enron's corporate leaders dealt with the looming crisis by a combination of blaming others and leaving their employees to fend for themselves. According to Watkins, "Within two weeks of me finding this fraud, [Enron president] Jeff Skilling quit. We did feel like we were on a battleship, and things were not going well, and the captain had just taken a helicopter home. The fall of 2001 was just the bleakest time in my life, because everything I thought was secure was no longer secure."
>
> - Did Watkins owe an ethical duty to Enron, to its shareholders, or to the investing public to go public with her suspicions? Explain your answer.
> - How big a price is it fair to ask a whistleblowing employee to pay?

Ideally, it is best that entrepreneurs exemplify good ethical behavior, expect their people to do the same, and help the members of the organization develop a moral compass. However, it is equally as important that business owners take action and put in place the right checks and balances that verify that the organization's people are complying with its policies and principles of ethical behavior.

Organizations should set up systems that monitor compliance. In addition, you should develop a leadership pipeline that ensures that individuals would be placed in the pipelines only if they exhibit good ethical behavior, working with each business unit manager to ensure this is happening. Individual assessments should clearly assess ethical behavior and provide rewards, recognitions, and promotions for good ethical behavior, and consequences and training/solutions for actions that do not meet company standards. You should provide meaningful, substantial, and timely consequences for lack of acceptable behavior, such as removing an executive from a leadership pipeline when it has been established that they will not govern responsibly.

Importantly, members of the organization should not be intimidated to blindly follow or accept the existing monitoring system without question. An entrepreneur needs to cultivate an environment where they expect, support, and encourage every member of their organization to be inquisitive, be creative, question authority, and search for the underlying truth in all matters. It must be noted that questioning authority does not mean anything goes; it simply means that employees are expected to think on their own. Accountability should be encouraged; it is both an ethical and legal issue.

An example of a system of accountability that is appropriate for entrepreneurs is one proposed by an article in the *Harvard Business Review*.[58] A sound approach to accountability requires a multistep process that includes establishing expectations, ensuring employees have the capability to do it, measurement of results, feedback, and consequences for unethical behavior. In addition to an ethical approach, remember that there are federal laws mandating accountability. The most well-known of these is the Sarbanes-Oxley Act,[59] discussed elsewhere in this chapter, and other chapters in this text. Also called the Corporate and Auditing Accountability, Responsibility, and Transparency Act, the Sarbanes-Oxley Act requires publicly traded companies to have an internal system of control that emphasizes transparency and accountability.

If You Make a Mistake

If you or your organization makes a mistake or misstep, you must decide how to address it. In general, you are faced with the choice of paying now or paying a hundredfold later. A closer look at the largest, most expensive, and most devastating corporate failures of our times shows that these failures have resulted in the loss of life, property, and/or monumental environmental disasters. For the most part, these corporate failures have been caused by one or more ethical deviations on behalf of leadership. To combat these problems, entrepreneurs need to start by first being responsible, accepting their failures, and admitting when they have made mistakes. This admittance needs to be genuine, transparent, prompt, truthful, and authentic if they wish stakeholders to accept and believe their remorse. Once that first step is taken, they need to take immediate steps to proactively address the problems they have caused. Many leaders or entrepreneurs have learned the hard way that they need to be open and transparent with their stakeholders at the outset. Failure to rapidly admit mistakes can and has resulted in paying a very steep price when exposed. The actions that an entrepreneur needs to take include:

1. Admitting their mistakes, failures, and shortcomings to all stakeholders
2. Effectively communicating the nature of the problem to major stakeholders
3. Informing the stakeholders of the impact, side effect, and causes of the problem
4. Taking necessary and immediate steps to address the issue and stop the bleeding
5. Conducting a thorough and unbiased root-cause analysis to identify the underlying cause
6. Addressing any people and systemic gaps that caused the problem in the first place
7. Putting in place measures that will prevent the repeat of the same mistakes

To summarize, the best approach is that you admit your mistakes and shortcomings, pay the price, fix and uproot the problem, and systematically prevent the repeat of the same mistakes. A few examples of corporate mistakes and shortcomings that were quickly addressed before turning into severe problems would be the Tylenol poisoning and the customer accounts stolen at Target. A few examples of a problem that were not handled correctly and resulted in multi-billion-dollar problems are GM's faulty ignition switch problem, Volkswagen's emission control fraud, and Wells Fargo's account fraud.

ENTREPRENEUR IN ACTION

Taking the Ethical High Road

To go beyond a glowing commitment report, a shining website, or a few meaningless words in a code-of-conduct on corporate responsibility, an entrepreneur needs to follow the rule of law, the spirit of the law, and do the right thing at all times and under all circumstances. To achieve this, entrepreneurs need to develop and internalize a moral compass that prevents them from doing the wrong and unethical thing despite the consequences.

One classic example of doing the right thing which has been studied as a case study in business schools is attributed to Johnson & Johnson (J&J). In 1982, J&J found out that someone had tampered with and laced their Tylenol capsules with potassium cyanide.[60] To address this problem, safeguard their brand name, and prevent negative press, J&J removed all of their Tylenol products from the shelves.

2.5: Multicultural Teams

What are some challenges and best practices for managing and working with multicultural teams?

As globalization has increased over the last decades, workplaces have felt the impact of working within multicultural teams. The earlier section on team diversity outlined some of the highlights and benefits of working on diverse teams, and a multicultural group certainly qualifies as diverse. However, there are some key practices that are recommended to those who are leading multicultural teams so that they can parlay the diversity into an advantage and not be derailed by it.

People may assume that communication is the key factor that can derail multicultural teams, as participants may have different languages and communication styles. In the *Harvard Business Review* article "Managing Multicultural Teams," the authors point out four key cultural differences that can cause destructive conflicts in a team.[12] The first difference is **direct** versus **indirect communication**. Some cultures are very direct and explicit in their communication, while others are more indirect and ask questions rather than pointing our problems. This difference can cause conflict because, at the extreme, the direct style may be considered offensive by some, while the indirect style may be perceived as unproductive and passive-aggressive in team interactions.

The second difference that multicultural teams may face is *trouble with accents and fluency*. When team members don't speak the same language, there may be one language that dominates the group interaction—and those who don't speak it may feel left out. The speakers of the primary language may feel that those members don't contribute as much or are less competent. The next challenge is when there are *differing attitudes toward hierarchy*. Some cultures are very respectful of the hierarchy and will treat team

members based on that hierarchy. Other cultures are more egalitarian and don't observe hierarchical differences to the same degree. This may lead to clashes if some people feel that they are being disrespected and not treated according to their status. The final difference that may challenge multicultural teams is *conflicting decision-making norms*. Different cultures make decisions differently, and some will apply a great deal of analysis and preparation beforehand. Those cultures that make decisions more quickly (and need just enough information to make a decision) may be frustrated with the slow response and relatively longer thought process.

These cultural differences are good examples of how everyday team activities (decision-making, communication, interaction among team members) may become points of contention for a multicultural team if there isn't adequate understanding of everyone's culture. The authors propose that there are several potential interventions to try if these conflicts arise. One simple intervention is **adaptation**, which is working with or around differences. This is best used when team members are willing to acknowledge the cultural differences and learn how to work with them. The next intervention technique is **structural intervention**, or reorganizing to reduce friction on the team. This technique is best used if there are unproductive subgroups or cliques within the team that need to be moved around. **Managerial intervention** is the technique of making decisions by management and without team involvement. This technique is one that should be used sparingly, as it essentially shows that the team needs guidance and can't move forward without management getting involved. Finally, **exit** is an intervention of last resort, and is the voluntary or involuntary removal of a team member. If the differences and challenges have proven to be so great that an individual on the team can no longer work with the team productively, then it may be necessary to remove the team member in question.

There are some people who seem to be innately aware of and able to work with cultural differences on teams and in their organizations. These individuals might be said to have **cultural intelligence**. Cultural intelligence is a competency and a skill that enables individuals to function effectively in cross-cultural environments. I develops as people become more aware of the influence of culture and more capable of adapting their behavior to the norms of other cultures. In the *IESE Insight* article entitled "Cultural Competence: Why It Matters and How You Can Acquire It" (Lee and Liao, 2015), the authors assert that "multicultural leaders may relate better to team members from different cultures and resolve conflicts more easily.13 Their multiple talents can also be put to good use in international negotiations." Multicultural leaders don't have a lot of "baggage" from any one culture, and so are sometimes perceived as being culturally neutral. They are very good at handling diversity, which gives them a great advantage in their relationships with teammates.

In order to help employees become better team members in a world that is increasingly multicultural, there are a few best practices that the authors recommend for honing cross-cultural skills. The first is to "broaden your mind"—expand your own cultural channels (travel, movies, books) and surround yourself with people from other cultures. This helps to raise your own awareness of the cultural differences and norms that you may encounter. Another best practice is to "develop your cross-cultural skills through practice" and experiential learning. You may have the opportunity to work or travel abroad—but if you don't, then getting to know some of your company's cross-cultural colleagues or foreign visitors will help you to practice your skills. Serving on a cross-cultural project team and taking the time to get to know and bond with your global colleagues is an excellent way to develop skills. In my own "past life," I led a global human resources organization, and my team included employees from China, India, Brazil, Hungary, the Netherlands, and the United States. We would have annual meetings as a global HR team, and it was so rewarding to share and learn about each other's cultures. We would initiate the week with a gift exchange in a "show and tell" format from our various countries, so that everyone would learn a little bit more about the cultures in which our fellow colleagues were working. This type of interaction within a global team is a great way to facilitate cross-cultural understanding and communication, and to sharpen everyone's cultural intelligence.

managing change

Understanding Our Global Colleagues

If you are a part of a global team, there are so many challenges that confront you even before you talk about people dynamics and cultural differences. You first may have to juggle time zone differences to find an adequate meeting time that suits all team members. (I used to have a team call with my Chinese colleagues at 8 p.m. my time, so that I could catch them at 8 a.m. in China the next day!) Language challenges can also pose a problem. In many countries, people are beginning to learn English as one of the main business languages. However, as I have experienced, people don't always speak their language the same way that you might learn their language in a book. There are colloquialisms, terms, and abbreviations of words that you can't learn in a classroom—you need to experience how people speak in their native countries.

You also need to be open-minded and look at situations from the perspective of your colleagues' cultures, just as you hope they will be open-minded about yours. This is referred to as cultural intelligence. Whenever I would travel globally to visit my colleagues in other countries, I would see foods, traditions, situations, and behaviors that were very "foreign" to me. Although my first response to experiencing these might be to think "wow, that's strange," I would try to think about what some of my global colleagues find "foreign" when they come to visit me in the United States. For example, my travel to China would put me in contact with chicken feet, a very popular food in China and one that I dislike immensely. Whenever I was offered chicken feet, I would turn them down in the most polite way possible and would take another food that was offered instead. I started to wonder about what my Chinese colleagues thought about the food when they'd come to visit me in the United States. Every year, I would host a global HR meeting in the United States, and a bit part of that meeting was the camaraderie and the sharing of various meals together. When I asked my Chinese colleagues what foods they thought were unpleasant, they mentioned cheese and meat. I was surprised about the meat, and when I asked, they said that it wasn't the meat itself necessarily, but it was the giant portions of meat that Americans will eat that, to them, is pretty unappetizing. Again, it is so important to check yourself and your own culture every so often, and to think about those elements that we take for granted (e.g., gigantic meat portions) and try to look at them from the eyes of another culture. It really makes us smarter and better partners to our global colleagues around the world.

In the *HBR* article "Getting Cross-Cultural Teamwork Right," the author states that three key factors—mutual learning, mutual understanding, and mutual teaching—build trust with cross-cultural colleagues as you try to bridge cultural gaps. With mutual learning, global colleagues learn from each other and absorb the new culture and behaviors through listening and observation. In mutual understanding, you try to understand the logic and cultural behaviors of the new culture to understand why people are doing what they do. This, of course, requires suspending judgment and trying to understand and embrace the differences. Finally, mutual teaching involves instructing and facilitating. This means trying to bridge the gap between the two cultures and helping yourself and others see where different cultures are coming from in order to resolve misunderstandings.

Understanding and finding common ground with your global colleagues isn't easy, and it takes patience and continuous improvement. In the end, however, I think that you will find it one of the most rewarding and enlightening things you can do. The more we work to close the multicultural "gap" and make it a multicultural advantage, the better off we will be as professionals and as people.

Discussion Questions

1. What are some multicultural experiences that you've had in which you feel that there was a very wide gap between you and an individual from another culture? How did you handle it?
2. Has economic globalization helped people to bridge these cultural gaps? Why or why not?

Once you have a sense of the different cultures and have started to work on developing your cross-cultural skills, another good practice is to "boost your cultural metacognition" and monitor your own behavior in multicultural situations. When you are in a situation in which you are interacting with multicultural individuals, you should test yourself and be aware of how you act and feel. Observe both your positive and negative interactions with people, and learn from them. Developing "**cognitive complexity**" is the final best practice for boosting multicultural skills. This is the most advanced, and it requires being able to view situations from more than one cultural framework. In order to see things from another perspective, you need to have a strong sense of emotional intelligence, empathy, and sympathy, and be willing to engage in honest communications.

In the *Harvard Business Review* article "Cultural Intelligence," the authors describe three sources of cultural intelligence that teams should consider if they are serious about becoming more adept in their cross-cultural skills and understanding. These sources, very simply, are **head, body,** and **heart**. One first learns about the beliefs, customs, and taboos of foreign cultures via the **head**. Training programs are based on providing this type of overview information—which is helpful, but obviously isn't experiential. This is the cognitive component of cultural intelligence. The second source, the **body**, involves more commitment and experimentation with the new culture. It is this physical component (demeanor, eye contact, posture, accent) that shows a deeper level of understanding of the new culture and its physical manifestations. The final source, the **heart**, deals with a person's own confidence in their ability to adapt to and deal well with cultures outside of their own. Heart really speaks to one's own level of emotional commitment and motivation to understand the new culture.

The authors have created a quick assessment to diagnose cultural intelligence, based on these cognitive, physical, and emotional/motivational measures (i.e., head, body, heart).

Please refer to **Table 2.5.1** for a short diagnostic that allows you to assess your cultural intelligence.

	Give your responses on a 1 to 5 scale where 1 means you strongly disagree and 5 that you strongly agree
	Before I interact with people from a new culture, I wonder to myself what I hope to achieve
	If I encounter something unexpected while working in a new culture I use that experience to build new ways to approach other cultures in the future
	I plan on how I am going to relate to people from a different culture before I meet them
	When I come into a new cultural situation I can immediately sense whether things are going will or if things are going wrong
	Add your total from the four questions above
	Divide the total by four. This is your ***Cognitive Cultural Quotient***
	It is easy for me to change my body language (posture or facial expression) to suit people from a different culture
	I can change my expressions when a cultural encounter requires it
	I can easily change the way I act when a cross cultural encounter seems to require it
	Add your total from the four questions above
	Divide the total by four. This is your ***Cognitive Physical Quotient***
	I have confidence in my ability to deal well with people from different cultures than mine
	I am certain that I can befriend people of different cultural backgrounds than mine
	I can adapt to the lifestyles of a different culture with relative ease

	Give your responses on a 1 to 5 scale where 1 means you strongly disagree and 5 that you strongly agree
	I am confident in my ability to deal with an unfamiliar cultural situation or encounter
	Add your total from the four questions above
	Divide the total by four. This is your ***This is your Emotional Motivational Cognitive Quotient***

Generally, scoring below 3 in any one of the three measures signals an area requiring improvement. Averaging over 4 displays strength in cultural intelligence

Adapted from "Cultural Intelligence" Earley and Mosakowski, Harvard Business Review, October 2004

Table 2.5.1

Cultural intelligence is an extension of emotional intelligence. An individual must have a level of awareness and understanding of the new culture so that he can adapt to the style, pace, language, nonverbal communication, etc. and work together successfully with the new culture. A multicultural team can only find success if its members take the time to understand each other and ensure that everyone feels included. Multiculturalism and cultural intelligence are traits that are taking on increasing importance in the business world today.[14] By following best practices and avoiding the challenges and pitfalls that can derail a multicultural team, a team can find great success and personal fulfillment well beyond the boundaries of the project or work engagement.

concept check

- What are some of the challenges of a multicultural team?
- Explain the cultural intelligence techniques of head, body, and heart.

CHAPTER OVERVIEW

3: Analyze individual and social barriers within a diverse workplace

3.1: Prejudice and Discrimination

Prejudice and Discrimination

Prejudice is a negative attitude and feeling toward an individual based solely on one's membership in a particular social group, such as gender, race, ethnicity, nationality, social class, religion, sexual orientation, profession, and many more (Allport, 1954; Brown, 2010). An example of prejudice is having a negative attitude toward people who are not born in the United States. Although people holding this prejudiced attitude do not know all people who were not born in the United States, they dislike them due to their status as foreigners.

Identifying Prejudice

Because stereotypes and prejudice often operate out of our awareness, and also because people are frequently unwilling to admit that they hold them, social psychologists have developed methods for assessing them indirectly.These **implicit biases** are unexamined and sometimes unconscious but real in their consequences. They are automatic, ambiguous, and ambivalent, but nonetheless biased, unfair, and disrespectful to the belief in equality.

Other indirect measures of prejudice are also frequently used in intercultural communication research, for instance—assessing nonverbal behaviors such as speech errors or physical closeness. One common measure involves asking participants to take a seat on a chair near a person from a different racial or ethnic group and measuring how far away the person sits (Sechrist & Stangor, 2001; Word, Zanna, & Cooper, 1974). People who sit farther away are assumed to be more prejudiced toward the members of the group.

Because our stereotypes are activated spontaneously when we think about members of different social groups, it is possible to use reaction-time measures to assess this activation and thus to learn about people's stereotypes and prejudices. In these procedures, participants are asked to make a series of judgments about pictures or descriptions of social groups and then to answer questions as quickly as they can, but without making mistakes. The speed of these responses is used to determine an individual's stereotypes or prejudice.

The most popular reaction-time implicit measure of prejudice—the *Implicit Association Test (IAT)*—is frequently used to assess stereotypes and prejudice (Nosek, Greenwald, & Banaji, 2007). The test itself is rather simple and you can experience it yourself if you Google "implicit" or go to *understandingprejudice.org*. In the IAT, participants are asked to classify stimuli that they view on a computer screen into one of two categories by pressing one of two computer keys, one with their left hand and one with their right hand. Furthermore, the categories are arranged such that the responses to be answered with the left and right buttons either "fit with" (match) the stereotype or do not "fit with" (mismatch) the stereotype. For instance, in one version of the IAT, participants are shown pictures of men and women and also shown words related to gender stereotypes (e.g., *strong*, *leader,* or *powerful* for men and *nurturing*, *emotional,* or *weak* for women). Then the participants categorize the photos ("Is this picture a picture of a man or a woman?") and answer questions about the stereotypes ("Is this the word *strong*?) by pressing either the Yes button or the No button using either their left hand or their right hand.

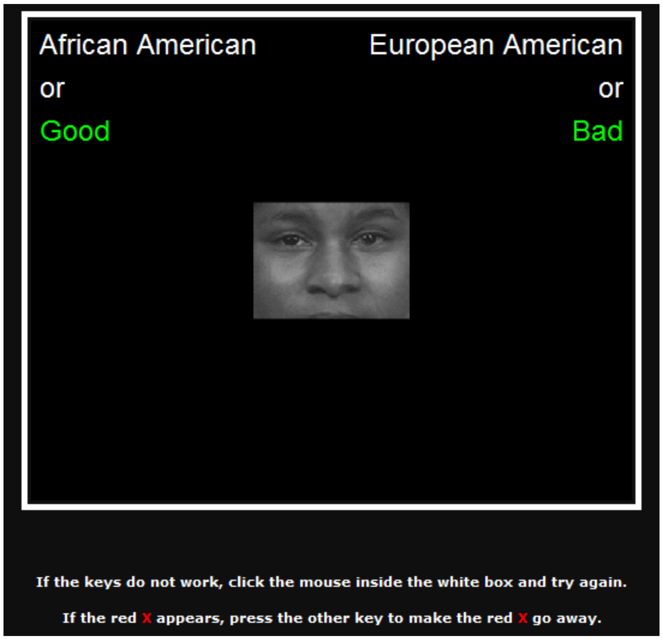


Figure 3.1.1: An actual screenshot from an IAT (Implicit Association Test) that is designed to test a person's reaction time (measured in milliseconds) to an array of stimuli that are presented on the screen. This particular item is testing an individual's unconscious reaction towards members of various ethnic groups. [Image: Courtesy of Anthony Greenwald from Project Implicit]

When the responses are arranged on the screen in a "matching" way, such that the male category and the "strong" category are on the same side of the screen (e.g., on the right side), participants can do the task very quickly and they make few mistakes. It's just easier, because the stereotypes are matched or associated with the pictures in a way that makes sense. But when the images are arranged such that the women and the strong categories are on the same side, whereas the men and the weak categories are on the other side, most participants make more errors and respond more slowly. The basic assumption is that if two concepts are associated or linked, they will be responded to more quickly if they are classified using the same, rather than different, keys.

Implicit association procedures such as the IAT show that even participants who claim that they are not prejudiced do seem to hold cultural stereotypes about social groups. Even Black people themselves respond more quickly to positive words that are associated with White rather than Black faces on the IAT, suggesting that they have subtle racial prejudice toward Blacks.

Because they hold these beliefs, it is possible—although not guaranteed—that they may use them when responding to other people, creating a subtle and unconscious type of discrimination. Although the meaning of the IAT has been debated (Tetlock & Mitchell, 2008), research using implicit measures does suggest that—whether we know it or not, and even though we may try to control them when we can—our stereotypes and prejudices are easily activated when we see members of different social categories (Barden, Maddux, Petty, & Brewer, 2004).

In one particularly disturbing line of research about the influence of prejudice on behaviors, Joshua Correll and his colleagues had White participants participate in an experiment in which they viewed photographs of White and Black people on a computer screen. Across the experiment, the photographs showed the people holding either a gun or something harmless such as a cell phone. The participants were asked to decide as quickly as possible to press a button to "shoot" if the target held a weapon but to "not shoot" if the person did not hold a weapon. Overall, the White participants tended to shoot more often when the person holding the object was Black than when the person holding the object was White, and this occurred even when there was no weapon present (Correll, Park, Judd, & Wittenbrink, 2007; Correll et al., 2007).

Explaining Prejudice

As discussed previously in this section, we all belong to a gender, race, age, and social economic group. These groups provide a powerful source of our identity and self-esteem (Tajfel & Turner, 1979). These groups serve as our ingroups. An **ingroup** is a group that we identify with or see ourselves as belonging to. A group that we don't belong to, or an **outgroup**, is a group that we view as fundamentally different from us. For example, if you are female, your gender ingroup includes all females, and your gender outgroup includes all males. People often view gender groups as being fundamentally different from each other in personality traits, characteristics, social roles, and interests. Perceiving others as members of ingroups or outgroups is one of the most important perceptual distinctions that we make. We often feel strongly connected to our ingroups, especially when they are centrally tied to our identities and culture. Because we often feel a strong sense of belonging and emotional connection to our ingroups, we develop **ingroup favoritism—**the tendency to respond more positively to people from our ingroups than we do to people from outgroups.

People also make trait attributions in ways that benefit their ingroups, just as they make trait attributions that benefit themselves. This general tendency, known as the **ultimate attribution error**, results in the tendency for each of the competing groups to perceive the other group extremely and unrealistically negatively (Hewstone, 1990). When an ingroup member engages in a positive behavior, we tend to see it as a stable internal characteristic of the group as a whole. Similarly, negative behaviors on the part of the outgroup are seen as caused by stable negative group characteristics. On the other hand, negative behaviors from the ingroup and positive behaviors from the outgroup are more likely to be seen as caused by temporary situational variables or by behaviors of specific individuals and are less likely to be attributed to the group. For example, if your friend (someone you perceive as part of your ingroup) does well on an exam, you might account for that by stating that your friend is smart and studied well for the exam. But if someone who you consider as part of your outgroup, such as an international student, does well on an exam, then the reason attributed is that the subject matter is easy, or the professor gives easy exams. Similarly, if your friend does poorly on an exam, you may blame the difficulty of the subject matter or the professor for making unfair exams. If an international student does poorly on an exam, the tendency is to see it as a group trait (international students tend to do poorly on exams). This ingroup bias can result in prejudice and discrimination because the outgroup is perceived as different and is less preferred than our ingroup.

A personality dimension that relates to the desires to protect and enhance the self and the ingroup and thus also relates to greater ingroup favoritism, and in some cases prejudice toward outgroups, is the personality dimension of authoritarianism (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950; Altemeyer, 1988). **Authoritarianism** is a personality dimension that characterizes people who prefer things to be simple rather than complex and who tend to hold traditional and conventional values. Authoritarians are ingroup-favoring in part because they have a need to self-enhance and in part because they prefer simplicity and thus find it easy to think simply: “We are all good and they are all less good.” Political conservatives tend to show more ingroup favoritism than do political liberals, perhaps because the former are more concerned with protecting the ingroup from threats posed by others (Jost, Glaser, Kruglanski, & Sulloway, 2003; Stangor & Leary, 2006). Authoritarian personalities develop in childhood in response to parents who practice harsh discipline. Individuals with authoritarian personalities emphasize such things as obedience to authority, a rigid adherence to rules, and low acceptance of people (outgroups) not like oneself. Many studies find strong racial and ethnic prejudice among such individuals (Sibley & Duckitt, 2008). But whether their prejudice stems from their authoritarian personalities or instead from the fact that their parents were probably prejudiced themselves remains an important question.

Developed initially from John Dollard’s (1900-1980) frustration-aggression theory, **Scapegoating** is the act of blaming a subordinate group when the dominant group experiences frustration or is blocked from obtaining a goal (Allport, 1954). History provides many examples: The lynchings of African Americans in the South increased when the Southern economy worsened and decreased when the economy improved (Tolnay & Beck, 1995). Similarly, white mob violence against Chinese immigrants in the 1870s began after the railroad construction that employed so many Chinese immigrants slowed and the Chinese began looking for work in other industries. Whites feared that the Chinese would take jobs away from white workers and that their large supply of labor would drive down wages. Their assaults on the Chinese killed several people and prompted the passage by Congress of the Chinese Exclusion Act in 1882 that prohibited Chinese immigration (Dinnerstein & Reimers, 2009). An example from the last century is the way that Adolf Hitler was able to use the Jewish people as scapegoats for Germany’s social and economic problems. In the United States, many states have enacted laws to disenfranchise immigrants; these laws are popular because they let the dominant group scapegoat a subordinate group. Many minority groups have been scapegoated for a nation’s — or an individual’s — woes.


Figure $3.1.2$ During the 1870s, whites feared that Chinese immigrants would take away their jobs. This fear led to white mob violence against the Chinese and to an act of Congress that prohibited Chinese immigration. Wikimedia Commons – public domain.

One popular explanation of prejudice emphasizes conformity and socialization and is called **social learning theory**. In this view, people who are prejudiced are merely conforming to the culture in which they grow up, and prejudice is the result of socialization from parents, peers, the news media, Facebook, and other various aspects of their culture. Supporting this view, studies have found that people tend to become more prejudiced when they move to areas where people are very prejudiced and less prejudiced when they move to locations where people are less prejudiced (Aronson, 2008).

The mass media play a key role in how many people learn to be prejudiced. This type of learning happens because the media often present people of color in a negative light. By doing so, the media reinforce the prejudice that individuals already have or even increase their prejudice (Larson, 2005). Examples of distorted media coverage abound. Even though poor people are more likely to be white than any other race or ethnicity, the news media use pictures of African Americans far more often than those of whites in stories about poverty. In one study, national news magazines, such as *Time* and *Newsweek*, and television news shows portrayed African Americans in almost two-thirds of their stories on poverty, even though only about one-fourth of poor people are African Americans. In the magazine stories, only 12 percent of the African Americans had a job, even though in the real world more than 40 percent of poor African Americans were working at the time the stories were written (Gilens, 1996). In a Chicago study, television news shows there depicted whites fourteen times more often in stories of good Samaritans, even though whites and African Americans live in Chicago in roughly equal numbers (Entman & Rojecki, 2001). Many other studies find that newspaper and television stories about crime and drugs feature higher proportions of African Americans as offenders than is true in arrest statistics (Surette, 2011). Studies like these show that the news media "convey the message that black people are violent, lazy, and less civic minded" (Jackson, 1997, p. A27).

Discrimination

Prejudice and discrimination are often confused, but the basic difference between them is this: Prejudice is the attitude, while discrimination is the behavior. Sometimes people will act on their prejudiced attitudes toward a group of people, and this behavior is known as discrimination. More specifically, **Discrimination** in this context refers to the arbitrary denial of rights, privileges, and opportunities to members of these groups. The use of the word *arbitrary* emphasizes that these groups are being treated unequally not because of their lack of merit but because of one's membership in a particular group (Allport, 1954; Dovidio & Gaertner, 2004). As a result of holding negative beliefs (stereotypes) and negative attitudes (prejudice) about a particular group, people often treat the target of prejudice poorly.

Examples of Discrimination

When we meet strangers we automatically process three pieces of information about them: their race, gender, and age (Ito & Urland, 2003). Why are these aspects of an unfamiliar person so important? Why don't we instead notice whether their eyes are friendly, whether they are smiling, their height, the type of clothes they are wearing? Although these secondary characteristics are important in forming a first impression of a stranger, the social categories of race, gender, and age provide a wealth of information about an individual. This information, however, is based on stereotypes, and prejudice and discrimination often begin in the form of stereotypes.

Racism

Racism is a type of prejudice that is used to justify the belief that one racial category is somehow superior or inferior to others. Racial discrimination is discriminationagainst an individual based solely on one's membership in a specific racial group (such as toward African Americans, Asian Americans, Native Americans, Arab Americans, etc.). For example, Blacks are significantly more likely to have their vehicles searched during traffic stops than Whites, particularly when Blacks are driving in predominately White neighborhoods, (a phenomenon often termed "DWB," or "driving while Black.") (Rojek, Rosenfeld, & Decker, 2012). Mexican Americans and other Latinx groups also are targets of racism from the police and other members of the community. For example, when purchasing items with a personal check, Latinx shoppers are more likely than White shoppers to be asked to show formal identification (Dovidio et al., 2010).

In one case of alleged harassment by the police, several East Haven, Connecticut, police officers were arrested on federal charges due to reportedly continued harassment and brutalization of Latinx people. When the accusations came out, the mayor of East Haven was asked, "What are you doing for the Latino community today?" The Mayor responded, "I might have tacos when I go home, I'm not quite sure yet" ("East Haven Mayor," 2012) This statement undermines the important issue of racial profiling and police harassment of Latinx people, while belittling Latinx culture by emphasizing an interest in a food product stereotypically associated with Latinx people. We will discuss racism with more depth in the next section.

Sexism

Sexism is prejudice and discrimination toward individuals based on their sex. Typically, sexism takes the form of men holding biases against women, but either sex can show sexism toward their own or the other sex. Common forms of sexism in modern society include gender role expectations, such as expecting women to be the caretakers of the household. Sexism also includes people's expectations for how members of a gender group should behave. For example, women are expected to be friendly, passive, and nurturing, and when women behave in an unfriendly, assertive, or neglectful manner they often are disliked for violating their gender role (Rudman, 1998). Research by Laurie Rudman (1998) finds that when female job applicants self-promote, they are likely to be viewed as competent, but they may be disliked and are less likely to be hired because they violated gender expectations for modesty. Sexism can exist on a societal level such as in hiring, employment opportunities, and education. Women are less likely to be hired or promoted in male-dominated professions such as engineering, aviation, and construction (Blau, Ferber, & Winkler, 2010; Ceci & Williams, 2011).

Figure $3.1.3$ Women now have many jobs previously closed to them, though they still face challenges in male-dominated occupations. (credit: "Alex"/Flickr)

Heterosexism

Homophobia is a widespread prejudice in U.S. society that is tolerated by many people (Herek & McLemore, 2013; Nosek, 2005) and often results in heterosexist discrimination, such as the exclusion of lesbian, gay, bisexual, and transgender (LGBTQ) people from social groups and the avoidance of LGBTQ neighbors and co-workers. This discrimination also extends to employers deliberately declining to hire qualified LGBTQ job applicants. Some people are quite passionate in their hatred for nonheterosexuals in our society. In some cases, people have been tortured and/or murdered simply because they were not heterosexual. This passionate response has led some researchers to question what motives might exist for homophobic people. Adams, Wright, & Lohr (1996) conducted a study investigating this issue and their results were quite an eye-opener.

In this experiment, male college students were given a scale that assessed how homophobic they were; those with extreme scores were recruited to participate in the experiment. In the end, 64 men agreed to participate and were split into 2 groups: homophobic men and nonhomophobic men. Both groups of men were fitted with a penile plethysmograph, an instrument that measures changes in blood flow to the penis and serves as an objective measurement of sexual arousal.

All men were shown segments of sexually explicit videos. One of these videos involved a sexual interaction between a man and a woman (heterosexual clip). One video displayed two females engaged in a sexual interaction (homosexual female clip), and the final video displayed two men engaged in a sexual interaction (homosexual male clip). Changes in penile tumescence were recorded during all three clips, and a subjective measurement of sexual arousal was also obtained. While both groups of men became sexually aroused to the heterosexual and female homosexual video clips, only those men who were identified as homophobic showed sexual arousal to the homosexual male video clip. While all men reported that their erections indicated arousal for the heterosexual and female homosexual clips, the homophobic men indicated that they were not sexually aroused (despite their erections) to the male homosexual clips. Adams et al. (1996) suggest that these findings may indicate that homophobia is related to homosexual arousal that the homophobic individuals either deny or are unaware.

Ageism

People often form judgments and hold expectations about people based on their age. These judgments and expectations can lead toageism. Typically, ageism occurs against older adults, but ageism also can occur toward younger adults. Ageism is widespread in U.S. culture (Nosek, 2005), and a common ageist attitude toward older adults is that they are incompetent, physically weak, and slow (Greenberg, Schimel, & Martens, 2002) and some people consider older adults less attractive. Some cultures, however, including some Asian, Latinx, and African American cultures, both outside and within the United States afford older adults respect and honor.

Types of Discrimination

Individual Discrimination

Individual discrimination is discrimination that individuals practice in their daily lives, usually because they are prejudiced. To many observers, the fatal shooting of Trayvon Martin in February 2012 was a deadly example of individual discrimination. Martin, a 17-year-old African American, was walking in a gated community in Sanford, Florida, as he returned from a 7-Eleven with a bag of Skittles and some iced tea. An armed neighborhood watch volunteer, George Zimmerman, called 911 and said Martin looked suspicious. Although the 911 operator told Zimmerman not to approach Martin, Zimmerman did so anyway; within minutes Zimmerman shot and killed the unarmed Martin and later claimed self-defense. According to many critics of this incident, Martin’s only “crime” was “walking while black.” As an African American newspaper columnist observed, “For every black man in America, from the millionaire in the corner office to the mechanic in the local garage, the Trayvon Martin tragedy is personal. It could have been me or one of my sons. It could have been any of us” (Robinson, 2012).

Figure 3.1.4 Michael Fleshman – Trayvon_Martin_Occupy March 21 – CC BY-SA 2.0.

Much individual discrimination occurs in the workplace, as sociologist Denise Segura (Segura, 1992) documented when she interviewed 152 Mexican American women working in white-collar jobs at a public university in California. More than 40 percent of the women said they had encountered workplace discrimination based on their ethnicity and/or gender, and they attributed their treatment to stereotypes held by their employers and coworkers. Along with discrimination, they were the targets of condescending comments like “I didn’t know that there were any educated people in Mexico that have a graduate degree.”

Institutional Discrimination

Individual discrimination is important to address, but just as consequential in today’s world is **institutional discrimination**, or discrimination that pervades the practices of whole institutions, such as housing, medical care, law enforcement, employment, and education. This type of discrimination does not just affect a few isolated individuals, instead, it affects large numbers of individuals simply because of their race, gender, ability, or other group affiliation.

Institutional discrimination often stems from prejudice, as was certainly true in the South during segregation. However, institutions can also discriminate without realizing it. They may make decisions that seem to be racially neutral, but upon close inspection, have a discriminatory effect against people of color. Unfortunately, too often institutional discrimination is a carefully orchestrated plan to target certain groups for discrimination, without appearing to. A particularly egregious example is the so-called War on Drugs, whereby discriminatory enforcement of drug laws resulted in higher arrest and incarceration rates for lower income, urban, communities of color. These communities are not reflective of increased prevalence of drug use, but rather of law enforcement’s targeting of these populations. Institutional discrimination affects the life chances of people of color in many aspects of life today. To illustrate this, we turn to some examples of institutional discrimination that have been the subject of government investigation and scholarly research.

Criminal Justice

Since the declaration of the so called "War on Drugs," the number of incarcerated individuals in the United States (U.S.) has increased tremendously with ~2.3 million individuals reported as incarcerated in 2016, a level higher than any other high-income country. Incarceration disproportionately impacts African American individuals with African American men six times more likely to be incarcerated than non-Hispanic White men and African American women twice as likely to be incarcerated as non-Hispanic white women. In 2016, Black and Latinx individuals represented only 28% of the adult population of the U.S. but accounted for

56% of incarcerated individuals, whereas Whites represented 64% of the adult population but only 30% of incarcerated individuals. These disparities extend into the non-incarcerated community. Forty-four percent of Black women report having a family member imprisoned compared to only 12% of White women. In a 2009 study, African American children born in 1990 had a 25% increased likelihood of having their father go to prison compared to non-Hispanic White children, and that figure rose to a 50% increase if their fathers had not finished high school. Although the disparities are not as striking as with African Americans, other persons of color are also overrepresented in U.S. jail and prison populations with the consequent impact on their families and communities.

This national picture is similarly reflected in my state of California. In 2017, California prisons held over 115,000 individuals with African Americans representing 29% of the male prisoners, despite comprising only 6% of California's male population. The proportion of imprisoned African-American men in California is almost ten-times that of white men, and the population of imprisoned Latino men is almost twice that of white men. Despite similar rates of illicit drug use, African Americans are imprisoned at almost six times the rate of whites for similar infractions; and while African Americans represent only 12.5% of illicit drug users, they account for 29% of drug-related arrests. These data indicate the presence of institutional discrimination in the criminal justice system.

Health Care

People of color have higher rates of disease and illness than whites, due in large part to institutional discrimination based on race and ethnicity. Several studies use hospital records to investigate whether people of color receive optimal medical care, including coronary bypass surgery, angioplasty, and catheterization. After taking the patients' medical symptoms and needs into account, these studies find that African Americans are much less likely than whites to receive the procedures just listed. This is true when poor blacks are compared to poor whites and also when middle-class blacks are compared to middle-class whites (Smedley, Stith, & Nelson, 2003). In a novel way of studying race and cardiac care, one study performed an experiment in which several hundred doctors viewed videos of African American and White patients, all of whom, unknown to the doctors, were actors. In the videos, each "patient" complained of identical chest pain and other symptoms. The doctors were then asked to indicate whether they thought the patient needed cardiac catheterization. The African American patients were less likely than the white patients to be recommended for this procedure (Schulman et al., 1999). Why does discrimination like this occur? It is possible, of course, that some doctors are racists and decide that the lives of African Americans just are not worth saving, but it is far more likely that they have unconscious racial biases that somehow affect their medical judgments. Regardless of the reason, the result is the same: African Americans are less likely to receive potentially life-saving cardiac procedures simply because they are black. Institutional discrimination in health care, then, is literally a matter of life and death.

These adverse health outcomes are compounded for people of color when considering the intesectionality between poor health care and incarceration. Incarcerated individuals disproportionately suffer from a range of physical and mental health disorders: HIV is up to seven times more prevalent in prison populations compared to the general population; Hepatitis C is up to 21 times more prevalent. Mental health disorders are up to five times more prevalent in incarcerated populations than the general population, and ~68% of incarcerated individuals suffer from substance abuse disorders with only about 15% receiving adequate treatment. African Americans are disproportionately affected by incarceration, impacting racial disparities in health outcomes. For all of the above reasons, mass incarceration is a significant problem for public health.

Housing

When loan officers review mortgage applications, they consider many factors, including the person's income, employment, and credit history. The law forbids them to consider race and ethnicity. Yet African Americans and Latinx Americans are more likely than Whites to have their mortgage applications declined (Blank, Venkatachalam, McNeil, & Green, 2005). When confronted with this disparity, many loan officers claim that because members of these groups tend to be poorer than Whites and to have less desirable employment and credit histories, the higher rate of mortgage rejections may be appropriate, albeit unfortunate. To control for this possibility, researchers take these factors into account and in effect compare Whites, African Americans, and Latinx Americans with similar incomes, employment, and credit histories. Some studies are purely statistical, and some involve White, African American, and Latinx individuals who independently visit the same mortgage-lending institutions. Both types of studies find that African Americans and Latinx Americans are still more likely than Whites with similar qualifications to have their mortgage applications rejected (Turner et al., 2002). We will probably never know whether loan officers are consciously basing their decisions on racial prejudice, but their practices still amount to racial and ethnic discrimination whether the loan officers are consciously prejudiced or not.

There is also evidence of banks rejecting mortgage applications for people who wish to live in certain urban, supposedly high-risk neighborhoods, and of insurance companies denying homeowner's insurance or else charging higher rates for homes in these same neighborhoods. Practices like these that discriminate against houses in certain neighborhoods are called **redlining**, and they also violate the law (Ezeala-Harrison, Glover, & Shaw-Jackson, 2008). Because the people affected by redlining tend to be people of color, redlining, too, is an example of institutional discrimination.

Mortgage rejections and redlining contribute to another major problem facing people of color: **residential segregation**. Housing segregation is illegal but is nonetheless widespread because of mortgage rejections and other processes that make it very difficult for people of color to move out of segregated neighborhoods and into unsegregated areas. For example, realtors may tell African American clients that no homes are available in a particular White neighborhood, but then inform White clients of available homes. The now routine posting of housing listings on the Internet might be reducing this form of housing discrimination, but not all homes and apartments are posted, and some are simply sold by word of mouth to avoid certain people learning about them. African Americans in particular remain highly segregated by residence in many cities, much more so than is true for other people of color. The residential segregation of African Americans is so extensive that it has been termed *hypersegregation* and more generally called American apartheid (Massey & Denton, 1993). The hypersegregation experienced by African Americans cuts them off from the larger society, as many rarely leave their immediate neighborhoods, and results in *concentrated poverty*, where joblessness, crime, and other problems reign. For several reasons, then, residential segregation is thought to play a major role in the seriousness and persistence of African American poverty (Rothstein, 2012; Stoll, 2008).

Employment

Title VII of the federal Civil Rights Act of 1964 banned racial discrimination in employment, including hiring, wages, and firing. However, African Americans, Latinx Americans, and Native Americans still have much lower earnings than Whites. It is again difficult to determine whether such discrimination stems from conscious prejudice or from unconscious prejudice on the part of potential employers, but it is racial discrimination nonetheless. A now-classic field experiment documented such discrimination. Sociologist Devah Pager (2003) had young White and African American men apply independently in person for entry-level jobs. They dressed the same and reported similar levels of education and other qualifications. Some applicants also admitted having a criminal record, while other applicants reported no such record. As might be expected, applicants with a criminal record were hired at lower rates than those without a record. However, in striking evidence of racial discrimination in hiring, African American applicants *without* a criminal record were hired at the same low rate as the white applicants *with* a criminal record. When we consider intersectionality with incarceration, we see the problem is compounded: incarceration severely diminishes the economic mobility of individuals, reducing their earnings by 40%, and thwarting potential for economic progress. With 1 in 28 (or 2.7 million) U.S. children having an incarcerated parent, the lack of presence and economic support substantially impacts child development.

Contributors and Attributions

3.2: Culture, Beliefs, Attitudes, and Stigmatized Illnesses

Cultural Lens and How Culture Influences Your Perceptions

Cultural Awareness, Sensitivity, and Safety

Culture can be defined in terms of the shared knowledge, beliefs, and values that characterize a social group. Humans have a strong drive to maintain the sense of identity that comes from membership in an identifiable group. In primeval and nomadic times, a person's survival likely benefited from establishing strong bonds with an in-group of trusted relatives or clan-mates with whom one co-operated and shared, versus an out-group against which there was competition for scarce resources. Within the intermixing of modern society, many of us seek to retain a sense of cultural identity and may often refer to our cultural roots, or use double-barreled descriptions such as Asian-American. It is important that we are all aware of our own cultural influences and how these may affect our perceptions of others, especially in the doctor-patient encounter. In many subtle ways, the cultural identities of both doctor and patient affect their interaction, and in a diverse country this can form an exciting challenge.

Culture and individual

We all perceive others through the filter or perspective of our own cultural upbringing, often without being aware of it: communication can go wrong without our understanding why. The clinician must become culturally aware and sensitive, then culturally competent so that she or he can practice in a manner that is culturally safe.

Cultural awareness

Cultural competency in medical practice requires that the clinician respects and appreciates diversity in society. Culturally competent clinicians acknowledge differences but do not feel threatened by them. "Culturally competent communication leaves our patients feeling that their concerns were understood, a trusting relationship was formed and, above all, that they were treated with respect." While a clinician will often be unfamiliar with the culture of a particular patient, the direct approach is often the best: ask the patient what you need to understand about her culture and background in order to be able to help her. A direct approach helps establish mutual respect and tailor the best and most appropriate care for each patient.

Awareness of one's own culture is an important step towards awareness of, and sensitivity to, the culture and ethnicity of other people. Clinicians who are not aware of their own cultural biases may unconsciously impose their cultural values on other people. "As physicians, we must make multiple communication adjustments each day when interacting with our patients to provide care that is responsive to the diverse cultural backgrounds of patients in our highly multicultural nation."

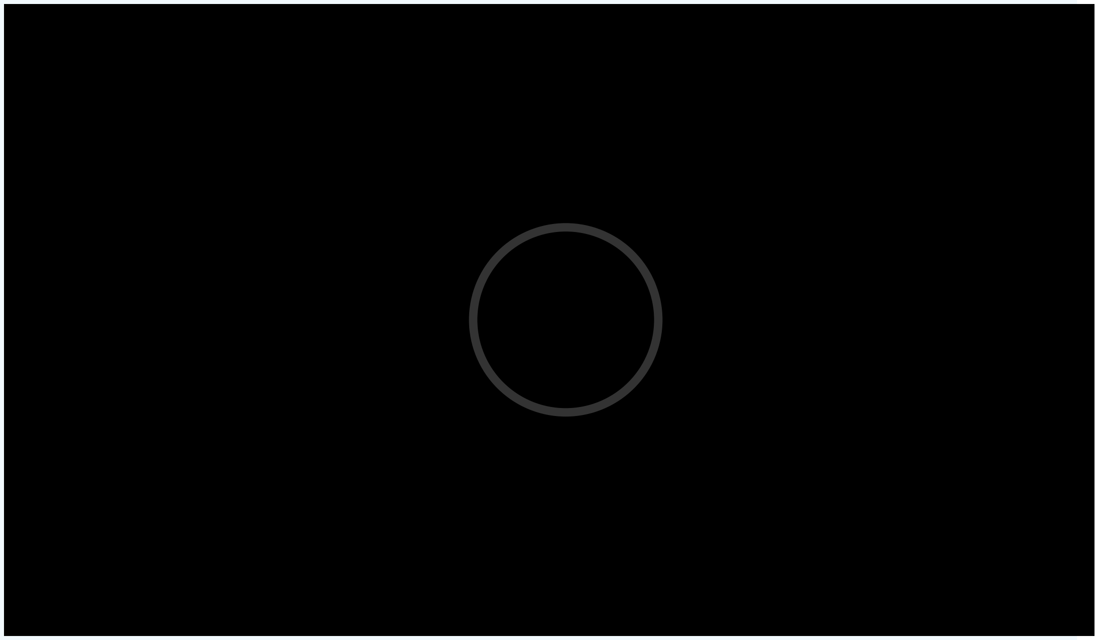
Cultural safety refers to a doctor-patient encounter in which the patient feels respected and empowered, and that their culture and knowledge has been acknowledged. Cultural safety refers to the patient's feelings in the health care encounter, while cultural competence refers to the skills required by a practitioner to ensure that the patient feels safe.

To practice in a manner that is culturally safe, practitioners should reflect on the power differentials inherent in health service delivery. Taking a culturally safe approach also implies acting as a health advocate: working to improve access to care; exposing the social, political, and historical context of health care; and interrupting unequal power relations. Given that the patient exists simultaneously within several caring systems, influenced by their family, community, and traditions, the culturally safe practitioner allows the patient to define what is culturally safe for them.
Our culture influences the way we perceive virtually everything around us, often unconsciously. Several useful concepts describe issues that can arise:

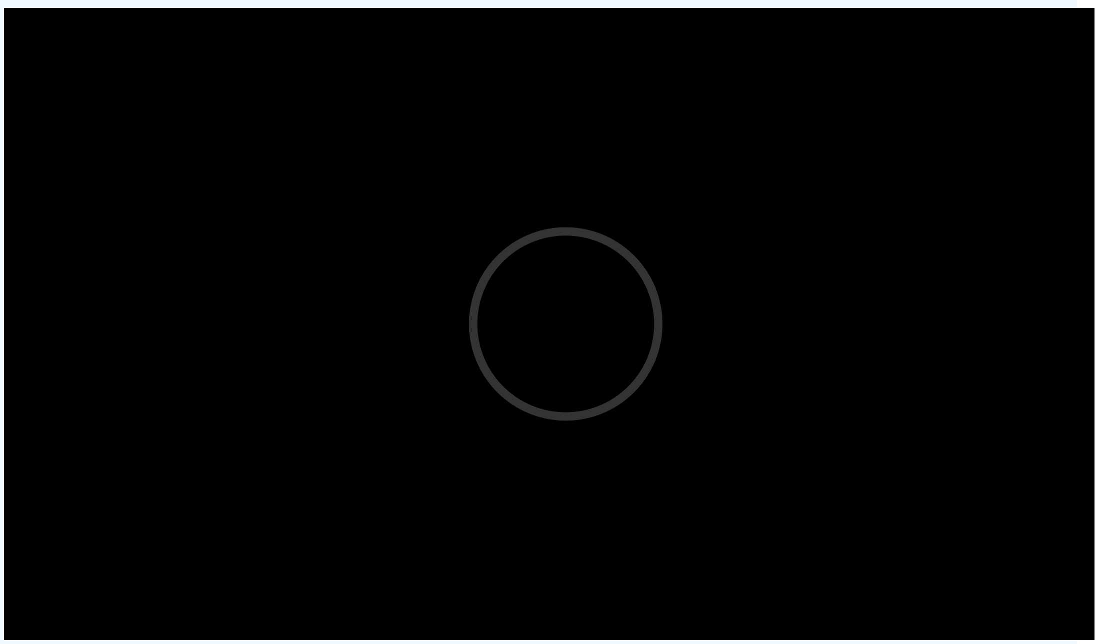
- *Ethnocentrism*. The sense that one's own beliefs, values, and ways of life are superior to, and more desirable than, those of others. For example, you may be trained in Western medicine, but your patient insists on taking a herbal remedy. You may be tempted to say "So, why are you consulting me, then?" Ethnocentrism is often unconscious and implicit in a person's behavior. Personal reflection is a valuable tool for physicians to critically examine their own ethnocentric views and behaviors.
- *Cultural blindness*. This refers to attempts (often well-intentioned) to be unbiased by ignoring the fact of a person's race. It is illustrated in phrases such as 'being color blind', or 'not seeing race'. However, ignoring cultural differences may make people from another culture feel discounted or ignored; what may be transmitted is the impression that race or culture are unimportant, and that values of the dominant culture are universally applicable. Meanwhile, the person who is culturally blind may feel they are being fair and unprejudiced, unaware of how they are making others feel. Cultural blindness becomes, in effect, the opposite of cultural sensitivity.
- *Culture shock*. Most physicians come from middle-class families and have not experienced poverty, homelessness or addictions. Exposure to such realities in their patients therefore requires great adaptations and can be distressing. This is a common experience in those who have visited a slum in a developing country, but may also arise at home in confronting abortion, infanticide, or female circumcision.
- *Cultural conflict*. Conflict generated when the rules of one's own culture are contradicted by the rules of another.
- *Cultural imposition (or cultural assimilation or colonialism).* The imposition of the views and values of your own culture without consideration of the beliefs of others.
- *Stereotyping and generalization*. What may be true of a group need not apply to each individual. Hence, talking about cultures can lead to dangerously prejudicial generalizations. Prejudice is the tendency to use preconceived notions about a group in pre-judging one of the group's members, so applying cultural awareness to individuals can be hazardous. Yet, on the other hand, ignoring culture (cultural blindness) can be equally detrimental. The key is to acknowledge and be respectful of differences, and to ask patients to explain their perspective when in doubt.

Learning Activity

Watch these brief videos from Think–Speak–Act Cultural Health to hear about specific cultural health examples.



Think- Speak - Act Cultural Health: Part 1 from jon merril on Vimeo.



Think- Speak - Act Cultural Health: Part 2 from jon merril on Vimeo.

The Relevance of Culture for Health

Culture influences health through many channels:

1. *Positive or negative lifestyle behaviors*. While we often focus on the negative influences of lifestyle behavior—such as drug cultures, or the poor diet of some teen cultures, for example—we should not neglect the positive cultural influences on behaviors and practices. For example, Mormons and Seventh Day Adventists have been found to live longer than the general population, in part because of their lifestyle including the avoidance of alcohol and smoking, but also because of enhanced social support.
2. *Health beliefs and attitudes*. These include what a person views as illness that requires treatment, and which treatments and preventive measures he or she will accept, as with the Jehovah’s Witness prohibition on using whole blood products.

3. *Reactions to being sick*. A person's adoption of the sick role (and, hence, how he or she or he reacts to being sick) is often guided by his or her cultural roots. For instance, "machismo" may discourage a man from seeking prompt medical attention, and culture may also influence from whom a person will accept advice.
4. *Communication patterns*, including language and modes of thinking. Beyond these, however, culture may constrain some patients from expressing an opinion to the doctor, or may discourage a wife from speaking freely in front of her husband, for example. Such influences can complicate efforts to establish a therapeutic relationship and, thereby, to help the patient.
5. *Status*. The way in which one culture views another may affect the status of entire groups of people, placing them at a disadvantage. The resulting social inequality or even exclusion forms a health determinant. For example, women in some societies have little power to insist on condom use.

What elements of a patient's culture should a health care provider consider when deciding how best to manage a case?

Cultural influences may affect a patient's reaction to the disease, to suggested therapy, and to efforts to help them prevent recurrences by changing risk factors. Therefore, it may be important for health care providers to find out about such possibilities; they can explain that they need them to tell about their family's and community's feelings about health recommendations. Health care providers should explain that they are not familiar with their community and want them to tell if they may have beliefs or obligations that the health care provider should be aware of, such as any restrictions on diet, medications, etc., if these could be relevant.

Difference between cultural competence and cultural safety

Cultural competence is included within cultural safety, but safety goes beyond competence to advocate actively for the patient's perspective, to protect their right to hold the views they do. When a patient knows that you will honor and uphold their perspective and not try to change it, they will be more likely to accept your recommendations. A physician who practices culturally safe care has reflected on her own cultural biases recognizes them and ensures that her biases do not impact the care that the patient receives. This pattern of self-reflection, education and advocacy is also practiced at the organizational level.

✔ Example: Breast Cancer in Asian Women

Asian women, in general, and Vietnamese women, in particular, have been identified as ethnic groups that are not participating in breast cancer screening programs in the U.S. The reasons are complex and Vietnamese women may be especially vulnerable due to cultural variances in beliefs, health practices, language barriers, lack of access to care due to socio-economic factors, as well as the long term effects of the migration that occurred at the close of the Vietnam war.

? Learning Activity

Find out about how culture impacts health decisions and access by visiting each of the websites linked in the list below:

- Hispanic-Latino Culture
- Chinese Culture
- Iraqi Culture
- Vietnamese Culture
- Lesbian, Gay, Bisexual, and Transgender Health Issues

What are some of the positive and/or negative ways that culture impacts an individual's health care decisions and access?

Answer

Some Ethiopians living in the United States may avoid getting treatment if the medical facility is central and visible to their community. This could be due to the social stigma of TB (tuberculosis) in that culture combined with a cultural identity that highly values community participation. So, in order for Ethiopian-Americans to be more likely to get treatment for TB, the medical facility needs to be located in place where patients can come and go without being seen easily.

Stigmatized Illnesses and Health Care

Being disabled because of a disease or injury can lead to benefits – for example, a parking space that is close by. In some instances, the benefits are very attractive but, in most countries of the world, the disabled have no access to any governmental help, and insurance premiums are so high that only a minority of the population can participate in disability compensations schemes. In some situations, disability due to a war injury or to some other situation that confers hero status can also bring social respect and moral prestige to the disabled person.

For the vast majority of disabled people, however, the disadvantages of disability are much more important than its advantages. A restriction of the possibility of participation in normal social life and limitations in the pursuit of personal happiness are often grave and depressing for the person with an impairment that causes a disability.

When the disease or the situation that has produced impairment is stigmatized, the limitations of functions are aggravated and the possibility of compensating disability is significantly reduced. There are a number of diseases that are stigmatized—mental disorders, AIDS, venereal diseases, leprosy, and certain skin diseases. People who have such diseases are discriminated in the health care system, they usually receive much less social support than those who have non-stigmatizing illnesses and—what is possibly worst—they have grave difficulties in organizing their life if their disease has caused an impairment that can lead to disability and handicaps.

Mental disorders probably carry more stigma (and consequent discrimination) than any other illness. The stigma does not stop at the persons who are suffering from a stigmatized illness. Their immediate and even remote families often experience significant social disadvantages. The institutions that provide mental health care are stigmatized. Stigma reduces the value of the persons who have a mental disorder in the eyes of the community and the government.

Medications that are needed in the treatment of mental disorders, for example, are considered expensive even when their cost is much lower than the cost of drugs used in the treatment of other illnesses: they are not considered expensive because of their cost but because they are meant to be used in the treatment of people who are not considered to be of much value to the society.

The awareness of the fact that stigmatization is one of the major—if not the major—obstacles to the improvement of care for people with stigmatized illnesses is gradually growing. In a number of countries governments, non-governmental organizations, and health institutions have launched campaigns to reduce stigma related to illness. They display posters and distribute leaflets, as well as organize radio and television programs.

There is, however, an important sector employing many individuals that does not participate very actively in the reduction of stigma and in efforts to eliminate the discrimination that follows it. It is the health sector—which, by its definition, could gain from the reduction of stigma almost as much as the individuals who have the stigmatized illness. The managements of general hospitals, as well as heads of various medical departments often refuse to have a department of psychiatry and, if they accept it, they usually assign the worst accommodation for it—in a remote corner of the hospital grounds, for example, or in the lowest (sometimes partly underground) floor. In the order of priority for maintenance or renovation work departments of psychiatry come last although they are often in a pitiful state. Doctors who are not involved in mental health care participate and sometimes excel in making fun of the mentally ill, of psychiatrists, and of mental illness. They will often refuse to deal with physical illness in a person with a mental disorder and send such patients to their psychiatrist, although they are better placed to deal with the physical illness than the psychiatrist.

Nor are the psychiatrists and other mental health care staff doing as much as they should about the reduction of stigma. They seem unaware of the stigmatizing effects of their use of language—they speak of schizophrenics when they should say a person with schizophrenia and about misbehavior or lack of discipline when they should make it clear that behavioral abnormalities are part of the illness they are supposed to recognize and treat. In some countries they requested and received longer holidays or somewhat higher salaries saying that they deserve this because they deal with dangerous patients—although they have publicly proclaimed that mental illness is a disease like any other. They often disregard complaints about the physical health of people with mental disorders and do not do much about them, thus providing sub-optimal care and contributing to the tendency to dismiss whatever people with mental illness may be saying. In their teaching activities, stigmatization as well as the prevention of discrimination and its other consequences often receive only minimal attention.

Perhaps it is impossible for the health care workers themselves to launch large anti-stigma programs: what, however, they should and can do is to examine their own behavior and activity to ensure that they do not contribute to stigmatization and consequent discrimination. They should also participate in the efforts of others to reduce stigma or initiate such efforts whenever possible. Doing nothing about stigma and discrimination that follows it is no longer an acceptable option.

The Cultural Meaning of Illness

Our culture, not our biology, dictates which illnesses are stigmatized and which are not, which are considered disabilities and which are not, and which are deemed contestable (meaning some medical professionals may find the existence of this ailment questionable) as opposed to definitive (illnesses that are unquestionably recognized in the medical profession) (Conrad and Barker 2010). For instance, sociologist Erving Goffman (1963) described how social stigmas hinder individuals from fully integrating into society. The stigmatization of illness often has the greatest effect on the patient and the kind of care he or she receives. Many contend that our society and even our health care institutions discriminate against certain diseases—like mental disorders, AIDS, venereal diseases, and skin disorders (Sartorius 2007). Facilities for these diseases may be sub-par; they may be segregated from other health care areas or relegated to a poorer environment. The stigma may keep people from seeking help for their illness, making it worse than it needs to be. Contested illnesses are those that are questioned or questionable by some medical professionals. Disorders like fibromyalgia or chronic fatigue syndrome may be either true illnesses or only in the patients' heads, depending on the opinion of the medical professional. This dynamic can affect how a patient seeks treatment and what kind of treatment he or she receives.

In terms of constructing the illness experience, culture and individual personality both play a significant role. For some people, a long-term illness can have the effect of making their world smaller, more defined by the illness than anything else. For others, illness can be a chance for discovery, for re-imaging a new self (Conrad and Barker 2007). Culture plays a huge role in how an individual experiences illness. Widespread diseases like AIDS or breast cancer have specific cultural markers that have changed over the years and that govern how individuals—and society—view them.

Today, many institutions of wellness acknowledge the degree to which individual perceptions shape the nature of health and illness. Regarding physical activity, for instance, the Centers for Disease Control (CDC) recommends that individuals use a standard level of exertion to assess their physical activity. This Rating of Perceived Exertion (RPE) gives a more complete view of an individual's actual exertion level, since heart-rate or pulse measurements may be affected by medication or other issues (Centers for Disease Control 2011a). Similarly, many medical professionals use a comparable scale for perceived pain to help determine pain management strategies.

Example 3.2.1

Consider these questions:

- What diseases are the most stigmatized?
- Which are the least?

- Is this different in different cultures or social classes?

Solution

Look at these sources to find some answers

Cultural Lens and How Culture Influences Your Perceptions: "The cultural lens and how culture influences your perceptions of others" AFMC Primer on Population Health, The Association of Faculties of Medicine of Canada Public Health Educators' Network, phprimer.afmc.ca/Part1-TheoryThinkingAboutHealth/Chapter3CulturalCompetenceAndCommunication/Culturalawarenesssensitivityandsafety (Accessed March 11, 2012). License: Creative Commons BY-NC-SA

Example: Breast Cancer in Asian Women: Breast Cancer in Asian Women by Denise Little, Ethnomed, CC-BY-NC-ND, http://ethnomed.org/clinical/cancer/breast-cancer-in-asian-women

Stigmatized Illnesses and Health Care: Stigmatized Illnesses and Health Care, Norman Sartorius, Croatian Medical Journal, 2007 June; 48(3): 396–397, CC-BY-NC, www.ncbi.nlm.nih.gov/pmc/articles/PMC2080544/

The Cultural Meaning of Illness: OpenStax College, CC-BY, The Social Construction of Health, Connexions, May 18, 2012, http://cnx.org/content/m42927/1.2/

Sources

3.3: How Biases Are Formed

Think About It…

Preservation of one's own culture does not require contempt or disrespect for other cultures. –Cesar Chavez

What does this quote mean to you? How many times have you felt that you are on the defense with your culture, traditions , etc.? Why is it that you have experienced this? This chapter addresses how one's own experiences create personal bias.

It is important to note that everyone has personal biases. Being biased is often unconscious and occurs because of the messages we have been exposed to from a very young age. Working towards an awareness of those biases, affords us opportunities to reflect and not react when we are faced with our biases. It is often helpful to do this with someone we can be honest with and who can be honest with us.

How Biases Are Formed

Let's take a look at how we form our biases. It is natural to have biases. We react to the messages we receive in our environment. Those messages often lie beneath the surface in our unconscious which makes it difficult to address as often we are unaware of them. This is often referred to as "implicit bias". They have an effect on how we make decisions in regards to our biases/stereotypes about race, class, sexual orientation, family structure, religion, etc.

Figure $3.3.1$: Playing with multicultural hand puppets is an experience that can affect how children categorize ethnicity. [202]

Racialization

Race is often a source of discrimination and oppression in societies; as such, it can have a tremendous impact on childhood development. The United States is a very racialized society (divided by race), and children—especially children of color—often become aware of the dynamics of racism at a very young age. Children are taught the stereotypes that go along with their particular race(s), as well as the races of others, and these stereotypes can have a strong influence on their development. [203]

Stereotype Threat

Stereotypes and racialized expectations often contribute to stereotype threat , in which a child experiences anxiety or concern in a situation that has the potential to confirm a negative stereotype about his or her social group. For example, if a Black child is given the message that Black people are not as "smart" as white people, she may worry if she is not doing well in school because it will, she fears, confirm the negative stereotype. Importantly, stereotype threat has been shown to be something of a self-fulfilling prophecy—not because the negative stereotype is accurate, but because fear of fulfilling that stereotype can lead to additional anxiety, which in turn can reduce performance. For example, stereotype threat can lower the intellectual performance of Black students taking the SAT, due to the stereotype that they are less intelligent than other groups, which may cause them to feel additional pressure and anxiety.

Intersecting Identities

Our social categories, such as gender, race, or social class affect each other. The concept of intersectionality means that we cannot look these categories in isolation. [204] For example, the experience of growing up as a Black girl in the United States cannot be understood only in terms of being Black or of being female; instead, the ways in which these identities interact and frequently reinforce each other must be examined.

Race is also closely linked to class, and people of color are still statistically much more likely to lack access to basic resources and experience economic hardship. These resources include everything from proper nutrition and healthcare to good education systems and neighborhood parks. All of these societal factors intersect and interact to influence a child's development, so much so that a child from a middle-class white family has many more opportunities than a child from a lower-income family of color. [205]

Bias

Think About It…

How do you define bias? Take a moment to critically think about what biases you can surface at this moment. Write them down and after you have read the entire chapter, take a moment to reflect and add to what you wrote.

Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. Key characteristics of implicit bias include:

- Implicit biases are pervasive. Everyone possesses them, even people with commitments to impartiality such as judges.
- Implicit and explicit biases are related but distinct mental constructs. They are not mutually exclusive and may even reinforce each other.
- The implicit associations we hold do not necessarily align with our declared beliefs or even reflect stances we would explicitly endorse.
- We generally tend to hold implicit biases that favor our own in-group, though research has shown that we can still hold implicit biases against our in-group.
- Implicit biases are malleable. Our brains are incredibly complex, and the implicit associations that we have formed can be gradually unlearned through a variety of debiasing techniques. [206]

Now that we know these key terms, how, in terms of brain development and natural humanistic functioning, does implicit bias start?

SECTION OVERVIEW

3.4: Diversity Considerations in the Workplace

3.4.1: EEO Violations

Learning Objectives

- Identify the impacts of EEO violations

Figure 3.4.1.1

In 2018, the EEOC received 76,418 charges of workplace discrimination, including approximately 40,000 charges of retaliation, 25,000 charges of discrimination (in each category) based on sex, disability and race and 17,000 charges of age-related discrimination.[1] The agency resolved 90,558 charges, securing over $500 million in settlements for victims in the private sector, state and local government, and federal workplaces.

In the press release announcing 2018 fiscal year statistics, Acting Chair Victoria A. Lipnic states that “we cannot look back on last year without noting the significant impact of the #MeToo movement in the number of sexual harassment and retaliation charges filed with the agency.” The number of sexual harassment charges filed increased 14% over 2017 and the agency obtained $56.6 million in monetary benefits for victims of sexual harassment.

For perspective, here are a few recent verdicts and settlements:[2]

- **7/2019—$3.8 million.** Judgment against City of Tucson for failing to provide a lactation room for a firefighter
- **6/2019—$5 million.** Proposed agreement to settle a class-action suit claiming that JP Morgan Chase Bank’s paid parental leave policy discriminated against fathers
- **2/2019—$1.5 million.** Punitive damages for an ex-KFC employee for breastfeeding accommodation violations.
- **2/2019—$11 million.** Judgement against Silverton Partners, Inc. for sexual harassment, retaliation, failure to prevent harassment/retaliation and negligent supervision, retention, and hiring.
- **11/2018—$6 million.** Judgement against Teva Pharmaceuticals for discrimination on the basis of age, national origin and retaliation.
- **10/2019—$3 million.** Judgement against PPG Industries, Inc. for gender discrimination. Half of the award was damages for emotional distress.

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As a Center for American Progress report notes: “There’s a price to be paid for workplace discrimination.” And that price includes more than attorney fees and judgements. In addition to the direct costs of non-compliance, there are operating, brand and human costs, including not only management time in responding to or defending against a claim but the impact on how an organization is perceived by customers, partners and employees. Looking at just one aspect of that equation—turnover—The Level Playing Field Institute estimated the cost of unfairness to be $64 billion in 2007. This figure doesn’t factor in penalties, brand impact or the morale and productivity of employees who remain. This is simply the estimated cost of losing and replacing more than 2 million American workers who leave jobs annually due to unfairness and discrimination. The report goes on to state that “businesses that discriminate based on a host of job-irrelevant characteristics, including race, ethnicity, gender, age, disability, and sexual orientation and gender identity put themselves at a competitive disadvantage compared to businesses that evaluate individuals based solely on their qualifications and capacity to contribute.”[3]

Although the Center’s point of reference is LGBT individuals, the points they make are valid across the spectrum of diversity. Specifically, discrimination against employees based on factors unrelated to job performance negatively impacts the economic performance of businesses in every human resource and revenue-generation category including recruitment, retention, job performance, productivity, engagement and marketing to consumers.

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Contributors and Attributions

3.4.2: Introduction to Working with a Diverse Workforce

What you'll learn to do: Discuss the benefits & challenges of a diverse workforce

While laws can provide useful guidance and protect individuals from discrimination, there is more to diversity than simply obeying the law. In this section, we'll discuss the business case for this course of action, the benefits, the challenges, and what works in regards to diversity.

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3.4.3: Diversity and Inclusion

Learning Objectives

- Compare diversity and inclusion

Language can be imprecise and, therefore, ineffective in supporting communication or the transfer of meaning that is essential to collaboration and, in particular, affecting change. Diversity and inclusion speaker and advisor Joe Gerstandt comments "maybe our greatest barrier to further progress [toward achieving diversity] is that [diversity] remains an issue that seems very vague and ambiguous to many people, primarily about platitudes and political correctness. It is [a term that is] watered down now, it means a bunch of different stuff to a bunch of people…and to some people it has become too negative, too complicated, too charged."[1] So true.

In order to get us all on the same page, we'll start with a minimalist statement that defines and differentiates between diversity and inclusion. To quote Gerstandt: "Diversity means difference and inclusion means our ability to include difference." Practically speaking, diversity can be understood as a range of human characteristics that differ from our own and/or from those we share with the groups to which we belong. Inclusion is more intuitive; as the Oxford Dictionary defines it, inclusion is "the action or state of including or of being included within a group or structure."[2] One point worth emphasizing in that definition: inclusion involves "including" as well as "being included." To that point, Gerstandt emphasizes that "[Inclusion is] activist in nature." As he puts it, the key question is "what do you do intentionally, and deliberately to be more inclusive?"[3]

A distinction worth noting is that there are generational differences in how diversity and inclusion are interpreted. In their 2019 report "The Bias Barrier: Allyships, Inclusion and Everyday Behaviors," Deloitte identified that "millennials (aka Generation Y) view inclusion as having a culture of connectedness that facilitates teaming, collaboration, and professional growth."[4] In contrast, Baby Boomers and Generation X-ers consider diversity and inclusion a matter of representation and assimilation.

Table 3.4.3.1. Millennial vs Nonmillennial Definitions of Diversity[5]

Millennials are more likely to focus on	Nonmillennials are more likely to focus on
32% more likely to focus on respecting identities	21% more likely to focus on representation
35% more likely to focus on unique experiences	19% more likely to focus on religion and demographics
29% more likely to focus on ideas, opinions, and thoughts	25% more likely to focus on equality

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? Key Perspective Point

For Millennials, inclusion is primarily about cognitive diversity; specifically, “capitalizing on a variety of perspectives in order to make a stronger business impact.” Deloitte University Leadership Center for Inclusion Managing Principal Christie Smith and Deloitte consultant Dr. Stephanie Turner note that transforming the diversity and inclusion model isn’t just a retention issue, “the millennial viewpoint is simply better for business.”[6]

? Related statistic

An IBM study found that 75% of CEOs and executives consider leveraging cognitive diversity fundamental for organizational success.

If you think diversity and inclusion—however its defined or interpreted—is passé, think again. SHRM Senior Legal Editor Lisa Nagele-Piazza lists “improving gender diversity”[7] as one of the Top Ten Workplace Trends for 2019.

Author, researcher and advisor Josh Bersin considers diversity and inclusion “a very hot topic.”[8] In fact, he says it comes up in every client conversation. Why? Follow the hashtags (e.g., #metoo, #blacklivesmatter), political positioning, with the emphasis on income inequality and fairness, and the realities of employee expectations translating into activism or turnover. As Bersin puts it: diversity and inclusion is not [just] an HR program, it's a business strategy.

Learn More

For additional perspective on diversity and inclusion, read recruitment automation software provider Ideal's Diversity and Inclusion: A Beginners Guide. For additional perspective on generational differences in how diversity is perceived, refer to The Radical Transformation of Diversity and Inclusion: The Millennial Influence, a joint project of Deloitte and the Billie Jean King Leadership Initiative (BJKLI).

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3.4.4: Benefits of Diversity

Learning Objectives

- Discuss the benefits of a diverse workforce

UC Berkeley's Greater Good Science Center's (GGSC) definition of diversity captures not only that essential element of difference but why it matters. To quote: "'diversity' refers to both an obvious fact of human life—namely, that there are many different kinds of people—and the idea that this diversity drives cultural, economic, and social vitality and innovation.'"[1] From a human resource management standpoint, it's important to note that diversity benefits both the organization and individuals. GGSC cites research indicating that "individuals thrive when they are able to tolerate and embrace the diversity of the world." Of course, the opposite is also true: intolerance undermines our well-being.

In the Executive Summary of their 2018 "Delivering through Diversity" report, McKinsey & Company consultants Vivian Hunt, Sara Prince, Sundiatu Dixon-Fyle and Lareina Yee observe that "While social justice, legal compliance, or maintaining industry-standard employee environment protocols is typically the initial impetus behind these efforts, many successful companies regard I&D [inclusion & diversity] as a source of competitive advantage, and specifically as a key enabler of growth."[2] In this follow-up to prior research conducted in 2015, the authors found the business case for diversity and inclusion remains compelling. Specific findings:[3]

- **Diversity drives business performance.** There is a "statistically significant correlation between a more diverse leadership team and financial outperformance."
- **Executive diversity (gender++) matters.** "Companies in the top-quartile for gender diversity on executive teams were 21% more likely to outperform on profitability and 27% more likely to have superior value creation." The authors note that the connection between executive diversity and performance isn't limited to gender. "Companies in the top-quartile for ethnic/cultural diversity on executive teams were 33% more likely to have industry-leading profitability." The authors conclude that executive diversity in "the myriad ways in which diversity exists beyond gender (e.g., LGBTQ+, age/generation, international experience) can be a key differentiator among companies.ƒ"
- **Lack of diversity impairs business results.** As the authors phrase it, "There is a penalty for opting out [of diversity]." Specifically, "companies in the bottom quartile for both gender and ethnic/cultural diversity were 29% less likely to achieve above-average profitability than were all other companies in our data set."

For human resource management, in particular, it's important to understand what's driving higher performance.

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The authors believe that the positive relationship between I&D and performance is due to the fact that “more diverse companies are better able to attract top talent; to improve their customer orientation, employee satisfaction, and decision making; and to secure their license to operate.” To expand on those findings, here are seven benefits drawn from Hult International Business School’s blog:[4]

1. Greater creativity and innovation—diversity of thought—for example, different experiences, perspectives and cognitive styles—can stimulate creativity and drive innovation. Hult blogger Katie Reynolds notes that “cosmetic giant L’Oréal attributes much of its impressive success in emerging markets to its multicultural product development teams.” The *Harvard Business Review* article she references, “L’Oréal Masters Multiculturalism,” is a recommended read for any student interested in international business.

2. Improved competitive positioning—“local knowledge”—everything from local laws and customs to connections, language and cultural fluency—can increase the probability of success when entering a new country or region.
3. Improved marketing effectiveness—having an understanding of the nuances of culture and language is a prerequisite for developing appropriate products and marketing materials. The list of gaffes is endless…and the financial and brand impact of errors can be significant, from a line of Nike Air shoes that were perceived to be disrespectful of Allah to the poor Chinese translation of KFC’s “Finger lickin’ good tagline: “so tasty, you’ll eat your fingers off!”
4. Improved talent acquisition & retention—this is particularly critical in a competitive job market: embracing diversity not only increases the talent pool, it improves candidate attraction and retention. A Glassdoor survey found that 67% of job seekers indicated that diversity was an important factor when evaluating companies and job offers. Reynolds also cites HR.com research that indicates diversity, including diversity of gender, religion, and ethnicity, improves retention.
5. Increased organizational adaptability—hiring individuals with a broader base of skills and experience and cognitive styles will likely be more effective in developing new products and services, supporting a diverse client base and will allow an organization to anticipate and leverage market and socio-cultural or political developments/opportunities.
6. Greater productivity—research has shown that the range of experience, expertise and cognitive styles that are implicit in a diverse workforce improve complex problem-solving, innovation and productivity. Additional benefit: responsiveness—A study conducted in Australia found that “when diversity is recognised and employees feel included they have a better responsiveness to changing customer needs.”[5]
7. Greater personal and professional growth—learning to working across and leverage differences can be an enriching experience and an opportunity to build a diverse network and develop a range of high-value soft skills including communication, empathy, collaborative problem-solving and multicultural awareness. To that point, GGSC reports that a study published in Psychological Science found that “social and emotional intelligence rises as we interact with more kinds of people.”[6]

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3.4.5: Challenges of Diversity

Learning Objectives

- Discuss the challenges of a diverse workforce

What makes us different can also make it challenging for us to work well together. Challenges to employee diversity are based not only on our differences—actual or perceived—but on what we perceive as a threat. Our micro (e.g., organizational culture) and macro (e.g., socio-political and legal) operating environment can also be challenges for diversity. Long-term economic, social, political and environmental trends are rendering entire industries—and the associated skill sets—obsolete. For many in these industries and many slow-growth occupations, workplace trends seem to represent a clear and present danger.

In an article titled "Meet the US workforce of the future: Older, more diverse, and more educated," Deloitte notes that the U.S. labor market is increasingly dividing into two categories: "highly skilled, well-paid professional jobs and poorly paid, low-skilled jobs."[1] The authors Dr. Particia Buckley and Dr. Daniel Bachman note that there are relatively fewer middle-skill, moderate-pay jobs—for example, traditional blue-collar or administrative jobs. Indeed, as we've discussed in other modules, the idea of a static set of skills for a given occupation is a historical concept. The authors note that participation in the future labor force will increasingly require computer and mathematical skills, even at the low-skill end.

Deloitte expects the workforce of the future to be older ("70 is the new 50"), more diverse and more highly educated.[2] To the diversity point, Deloitte states that "if current trends continue, tomorrow's workforce will be even more diverse than today's—by gender, by ethnicity, by culture, by religion, by sexual preference and identification, and perhaps by other characteristics we don't even know about right now."[3] The Bureau of Labor Statistics projects that by 2024, less than 60% of the labor force will identify as "white non-Hispanic," down from over 75% in 1994.[4] Hispanics are projected to comprise approximately 20% of the 2024 labor force, African-Americans 13% and Asians 7%. Women are expected to comprise 47% of the 2024 workforce. For many, these economic and demographic shifts represents a radical change. Macro level challenges to diversity include fixed mindsets, economic trends and outdated socio-political frameworks.

Here are specific challenges that may be experienced at the organizational level:

1. **Complexity.** This is the flip-side of one of diversity's benefits: it's hard work! Reynolds notes that while it might seem easier to work on a homogeneous team, there is a tendency to compromise and "settle for the status quo." The title of a Harvard Business Review article captures the dynamic: "Diverse Teams Feel Less Comfortable—And That's Why They Perform Better." The authors' argument: "working on diverse teams produces better outcomes precisely because it's harder."[5]
2. **Differences in communication behaviors.** Different cultures have different communication rules or expectations. For example, colleagues from Asian or Native American cultures may be less inclined to "jump in" or offer their opinions due to politeness or deference as a new member or the only [fill in the blank] on the team.
3. **Prejudice or negative stereotypes.** Prejudice, negative assumptions or perceived limitations can negate the benefits of diversity and create a toxic culture. As Reynolds notes, "although not all stereotypes are necessarily negative…all are simplifications that can prove limiting or divisive in the workplace. And while outright prejudice or stereotyping is a serious concern, ingrained and unconscious biases can be a more difficult challenge of workplace diversity to overcome."
4. **Differences in language and non-verbal communications.** George Bernard Shaw quipped "The single biggest problem in communication is the illusion that it has taken place." Clearly, language differences can be a challenge, including accents and idioms. Translation errors can also occur with non-verbal communication; gestures, eye contact, personal space and greeting customs can be significantly (and disastrously) different across cultures and regions. For perspective, scan *Business Insider*'s infographic How to properly shake hands around the world.

5. **Complexity & cost of accommodations.** Hiring a non-U.S. citizen may require navigating visas and employment law as well as making accommodations for religious practices and non-standard holidays.
6. **Differences in professional etiquette.** Differences in attitudes, behaviors and values ranging from punctuality to the length of the work day, form of address or how to manage conflict can cause tensions.
7. **Conflicting working styles across teams.** In addition to individual differences, different approaches to work and team work—for example, the relative value of independent versus collaborative/collective thought and work—can derail progress.

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3.4.6: Introduction to Promoting a Diverse Workforce

What you'll learn do to: Discuss how to promote diversity within your organization

In order to develop a diverse workforce, organizations must take deliberate steps to create a working environment where individuals of different background truly feel welcomed and valued. In this section we will discuss best practices in developing a diverse workforce.

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3.4.7: Developing a Diverse Workforce

Learning Objectives

- Discuss what works in terms of developing a diverse workforce
- Identify best practices for achieving workforce diversity

A *Harvard Business Review* article notes that “one of the most common ways that companies attempt to address organizational diversity is through formal training.”[1] Indeed, Harvard Kennedy School public policy professor and author of *What Works: Gender Equality by Design* Iris Bohnet notes that U.S. organizations spend approximately $8 billion annually on diversity training.[2] With that type of investment, we would expect that training would translate into more diversity. And yet, despite extensive research, Bohnet “did not did not find a single study that found that diversity training in fact leads to more diversity.” However, when she analyzed research on how people think, it began to make sense. Specifically, the data shows that “it is actually very hard to change mind-sets.” The key issue Bohnet identifies is unconscious bias, defined as “a prejudice in favor of or against one thing, person, or group compared with another—usually in a way that’s considered to be unfair.”[3] As Franchesca Ramsey notes in an Upworthy article “bias is a natural response to living in a society that normalizes certain types of people and behaviors while it ‘others’ anything that’s different.”[4]

Bohnet argues that design can address unconscious bias, referencing the classic example of implementing blind auditions for orchestras, discussed in Interview Approaches. Although un-biasing the audition process required multiple modifications, it eventually lead to over 50% of women advancing to the finals. Bohnet notes that there are things that work, it you design them right. For example, if you want to promote gender equality, start by reviewing job advertisements and de-biasing the language. Although not every attribute can be expressed as a gender-neutral word, language can be balanced, with a very gendered word like assertive, if that’s a key characteristic, balanced by cooperation or collaboration. Bohnet also recommends applying blinding to the candidate screening and evaluation process. A start-up that conducted a traditional and blind recruitment in parallel found that they didn’t have a significant gender or race bias; their bias was disciplinary. That is, they assumed that their target candidates were computer scientists and engineers rather than entertain a much broader range of candidates—including neuroscientists and psychologists—who could do the work. Another key design point drawn from behavioral science: defaults matter. For example, a company might change the default in job ads to part-time with the option to work full-time if desired. A telecommunications company in Australia changed its job ad default to flexibility to increase the odds that women would apply.

A final point: companies need to “use machines, algorithms and data much more intelligently.” Bonhet is not suggesting decisions be left up to machines, but to use machine and human capabilities to complement each other. Her conclusion is that “throwing money at the problem through diversity-training programs and leadership training programs…is not the way to go. We have to understand what’s broken and then intervene where the issues are. In particular, she stresses using data on what works to inform our decision making.”

Two forms of training that have shown promise in experiments with undergraduates may be able to accelerate the process of changing attitudes and behaviors. In their article “Two Types of Diversity Training that Really Work,” researchers Alex Lindsey, Eden King, Ashley Membere, and Ho Kwan Cheung discuss perspective-taking, or “mentally walking in someone else’s shoes”—and goal-setting. The researchers found that having students take the perspective of a minority—specifically, “by writing a few sentences imagining the distinct challenges a marginalized minority might face”—“[improved] pro-diversity attitudes and behavioral intentions toward these groups” and that “these effects persisted even when outcomes were measured eight months after training.” An additional compelling finding: perspective-taking seemed to produce what the team referred to as “crossover effects,” where a student who took the perspective of a racial minority demonstrated more positive attitudes and behaviors toward LGBT individuals and vice versa.

A second activity that yielded positive results is diversity-specific goal setting combined with related training. For example, a participant might set a specific, measurable goal to challenge inappropriate comments about or directed to marginalized groups. In a small study, the researchers found that “goal setting within diversity training led to more pro-diversity behaviors three months after training and improved pro-diversity attitudes nine months after training.”

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Best Practices

Achieving workforce diversity requires addressing not only conscious and unconscious bias, but dismantling the policies and practices that contribute to systemic bias. Companies that get it are, as Josh Bersin suggested, viewing diversity and inclusion as core to their business strategy. Bersin cites as an example Schneider-Electric, a French company, whose “executive team was made up of French nationals located in Paris.” What the company found was that policy was limiting their growth—in particular, as they sought to expand into emerging markets. Schneider-Electric CHRO Olivier Blum wrote about the company’s transformation in a LinkedIn article titled “Building an Inclusive Company in a Diverse World.” In the article Blum muses “we live in a wonderfully diverse world . . . it’s difficult to understand why and when did we start to value sameness so much; why don’t our workplaces mirror the diversity that’s all around us; and why is our society still dogged by exclusion?” A point he emphasizes: “diversity is meaningless without inclusion.” As Bersin relays, the company realized it could “no longer tolerate a ‘French-led’ leadership team, or any forms of bias, discrimination, or non-inclusive thinking in its strategy.” Here are a few key strategic commitments Schneider made to support workforce diversity:

- **Leadership Diversity.** “We want our leadership to reflect our business footprint, as well as the diversities of the communities in which we operate.”[5] To that end, they strive to foster an inclusive environment and cultivate diversity in gender, nationality, and generation.
- **Inclusive Practices and Policies.** “Diversity is challenging because it highlights what makes us all unique. To make it work we must hardwire it through policies and practices.” Two of the policy changes Schneider made were to commit to salary equality and to launch a Global Family Leave policy that allows employees to take time off for the occasions that are relevant to them.
- **Inclusive Behavior.** “To lead in a diverse environment, our leaders must become aware of their own biases, and take accountability for building inclusive teams. “ Schneider’s top leaders participated in unconscious bias training so they could model desired change and subsequently engaged all managers in the training. Recognizing that training alone won’t create an inclusive culture, Schneider is taking steps to reinforce, reward and recognize behavior to embed it in the culture.

Blum concludes: “In an increasingly complex business environment, finding a way to blend diversity in thought and ideas not only makes an organisation more human, more competitive, and more fun, it might be the only way to achieve sustainability.”

CIO Senior writer Sharon Florentine identifies the following eight additional diversity and inclusion best practices, based on organizational transformation consultancy SY Partner’s client and organizational experience:[6]

1. **Establish a sense of belonging for everyone.** A sense of belonging and safety in your identity is not only a psychological need, it results in great creativity and engagement.
2. **Empathetic leadership is key.** D&I is more than an HR initiative. To make change happen, “every individual leader will need to buy into the value of belonging—both intellectually and emotionally” and be able to communicate why it matters.
3. **A top-down approach isn’t enough.** A top-down approach “drives compliance, not commitment.” Identify differences in employee experience and values to activate change from all directions.
4. **Quotas don’t automate inclusion.** Creating an inclusive culture requires more than setting hiring goals. SY Partners associate principal Sabrina Clark advises organizations to take an honest look at the end-to-end employee experience, focusing on creating conditions that promote inclusion and developing ways to measure the impact.
5. **Inclusion is a habit that needs to be developed.** Inclusion requires individuals to build new habits or “microbehaviors.” Creating change cohorts that support behavior change on a daily basis is more effective than a one-time training.
6. **Maximize joy and connection, minimize fear.** Fear tends to cause people to narrow their perspective. To increase the potential for positive change, frame challenges as possibilities.
7. **Forget ‘fit’ and focus on helping individuals thrive.** The norms, power structures, and inequities in society can become embedded in an organization as “fit.” Make sure “fit” is based on your organization’s values and purpose.

8. **Consider your brand.** Florentine relays that “Brand and culture are intimately connected;” recognize that the transition to an inclusive culture will require changes in behavior change—ways of working, communicating and contributing and changes in how the company operates.

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3.4.8: Introduction to Current Diversity-Related Trends

What you'll learn to do: Highlight current diversity-related trends

The chronic nature of both conscious and unconscious bias suggests that it may be time for a different approach; specifically, recruiting and training allies and using artificial intelligence to help filter out our biases. In this section, we'll discuss the role of allies and AI in the workplace.

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3.4.9: Current Diversity-Related Trends

Learning Objectives

- Discuss the role of allies
- Discuss the role of artificial intelligence

Two of the trends that are expected to drive the next wave of progress on diversity and inclusion are allies and artificial intelligence.

Allies

Deloitte suggests that allies may be the key to helping employees live the organization's values with regards to diversity and inclusion, serving as behavioral models and influencers in informal discussions and meetings.[1] Their research suggests that a majority of respondents consider themselves allies, but don't feel empowered or know what to do. Specifically, 92% of survey respondents agreed with the statement "I feel dedicated to supporting individuals or groups who are different from me." This represents a massive force for change, and one that's positioned to see and respond to microaggressions in daily behavior. However, the research indicates allies need to be activated and, in particular, trained and supported to be effective. For perspective, although 73% of respondents indicated that they felt comfortable discussing bias, 30% ignored it when experienced or observed. Deloitte's conclusion: "the majority of today's workforce demonstrates that they want to be involved in advancing inclusion—they just don't know how."

Response to Bias in the Workforce today[2]

- 34% of people confide in a colleague
- 31% of people confide in their supervisor
- 29% of people address it in the moment by speaking up
- 24% of people address it later by speaking to the person who was showing bias
- 23% of people address it later by speaking to the person who experienced bias
- 34% of people ignore it

For the action oriented, here are a few things that allies can do now:

- **Understand how you can change your own way of doing things.** Start by asking "why?"
- **Develop greater empathy and understanding of different life experiences.** Expose yourself to new people and perspectives and challenge your interpretation of "normal."
- **When people say they don't feel included, listen and support them.** Cultivate a culture of safety and respect.
- **Recognize that when you're hiring and you aren't finding good diverse candidates, it's probably you not them.** Evaluate your recruiting strategy to ensure you're not perpetuating a cookie cutter mold.
- **Talk to other allies about what you're doing and why.** Be vocal, share what works (and what doesn't) and consider teaming up to amplify impact.

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? Learn More

For additional action items and perspective, read Melinda Briana Eple's post "Tech Diversity: 12 Things Allies Can Do."

Artificial Intelligence

One of the 2019 workplace diversity trends highlighted by HR application provider Ideal's Director of Marketing Kayla Kozan is the use AI or artificial intelligence; specifically, using technology like AI to avoid unconscious bias. A related trend, as Bohnet recommended, is testing diversity initiatives with data.[3] One of the advantages of using AI for sourcing and evaluating candidates is the potential to to avoid bias based on demographic factors such as race, gender and age. However, the AI industry is experiencing its own diversity crisis. Fortune reports that New York University research group AI Now stated that “a lack of diversity among the people who create artificial intelligence and in the data they use to train it has created huge shortcomings in the technology.”[4] According to writer Jonathan Vanian, “The report’s authors believe that AI performance issues could be fixed if those working on the technology’s development were more diverse, and noted that “while tech companies say they are aware of the problem, they haven’t done much to fix it.” A MIT Sloan Management Review article recognizes the upside value of AI, asking “what if, instead of perpetuating harmful biases, AI helped us overcome them and make fairer decisions…that could eventually result in a more diverse and inclusive world.”[5]

In order for that to happen, the people working with the technology need to do a better job of vetting the data used to train AI systems. In a New York Times article, Shorenstein Center on Media, Politics and Public Policy at the Harvard Kennedy School fellow Dipayan Ghosh notes that “It is far too easy to assume that technology has an objectivity that humans don’t. But the reality is that ‘artificial intelligence and machine learning and algorithms in general are designed by none other than us — people.”[6] Apparently Hellen Turnbull’s point about the unchallenged brain refers to both humans and machines.

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Contributors and Attributions

3.4.10: Putting It Together- Diversity in the Workplace

Although decades of advocacy and diversity training have had an impact, the results have been mixed. The upside: Deloitte's research into the current state of inclusion found that 86% of respondents felt they could be themselves most or all of the time at work.[1] That statistic represents a significant improvement over a relatively short period of time. A survey conducted six years prior found that 61% of "respondents felt they had to hide at least one aspect of who they are."[2] At that time, the conclusion was that "most inclusion programs require people to assimilate into the overall corporate culture" and that this need to "cover" directly impacts not only an individual's sense of self but their commitment to the organization.[3]

On the downside, bias remains a constant, with over 60% of respondents reporting bias in their workplace.[4] Deloitte reports that 64% of employees surveyed "felt they had experienced bias in their workplace during the last year."[5] Even more disturbing, 61% of those respondents "felt they experienced bias in the workplace at least once a month." The percentages of respondents who indicated that they have observed bias in their workplaces during the last year and observe it on a monthly basis are are roughly the same at 64% and 63%, respectively.

Research suggests that bias is now more subtle—for example, an act of "microaggression" rather than overt discrimination. It is, however, no less harmful. Deloitte's 2019 research found that bias impacts not only those who are directly affected, but also those who observe the behavior. Specifically, of those who reported experiencing or observing bias: 86% reported a negative impact on happiness, confidence, and well-being; 70% reported a negative impact on engagement and 68% reported a negative impact on productivity.[6] Executive coach Laura Gates observes that the price of not addressing corrosive interpersonal behavior is too high. She notes that "if people don't feel safe, they can't be creative. If they aren't creative, they can't innovate. If they don't innovate, the business eventually becomes obsolete."[7]

Given the slow pace of progress on D&I , it may be worth looking at the situation as Melinda Briana Epler proposes in one of her ally recommendations. Specifically, if it's not working, it may be you. Although we are generally aware that our perceptions are subjective, we are largely unaware that there can be a disconnect between our conscious thoughts and our unconscious beliefs or biases, primarily a product of socio-cultural conditioning. To see how this might play out, watch Yassmin Abdel-Magied's "What does my headscarf mean to you?" TED Talk.

? LEarn More

To take D&I to the next level, raise your awareness of unconscious bias and use design hacks and technology to circumvent automatic reactions. For more perspective on how to cultivate diversity, refer to GGSC's How Do I Cultivate Diversity page. To quote Abdel-Magied: "If we want to live in a world where the circumstances of your birth do not dictate your future and where equal opportunity is ubiquitous, then each and every one of us has a role to play in making sure unconscious bias does not determine our lives." Perhaps, with practice, egalitarianism will become our default.

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Contributors and Attributions

3.4.11: Why It Matters- Diversity in the Workplace

Why learn about anti-discriminatory laws and methods to develop and support a diverse workforce?

We are a nation founded on principles of equality. However, the promise of "liberty and justice for all" in our constitution wasn't initially the egalitarian commitment that it has been interpreted to be over time—it was initially written about all white men. In order to understand the present, we need to understand our history and, in particular, to look beyond stated intent to observe the practical impact of legislation, policy and practices.

We've come a long way in our quest for a diverse workforce. And yet, we still have a long way to go. As we've evolved as humans we've developed a mental shorthand to help us make decisions. Based on our experience and social conditioning, we make assumptions that codify into beliefs that drive our behaviors—often unconsciously. These collective assumptions and beliefs have over time become entrenched in business practices and policies.

Learn More

For perspective on how this happens—and the need for change—watch Helen Turnbull's TED Talk titled "Inclusion, Exclusion, Illusion and Collusion":

A link to an interactive elements can be found at the bottom of this page.

You can also download a transcript for the video "Inclusion, Exclusion, Illusion and Collusion."

Key quote from this talk: "The unchallenged brain is not worth trusting."

The problem with these default behaviors and associated practices is that they no longer serve as well (if, indeed, they ever did). In fact, there is a business penalty and human cost to maintaining these practices. With demographic trends, increased employee advocacy and global interconnectedness, a failure to embrace diversity will constitute not only a competitive risk, but a risk of sustainability.

Figure 3.4.11.1

Diversity isn't just a women's or minority issue. Educational technology company Instructure senior vice president Jeff Weber observes that "more and more, when we're interviewing, candidates are asking what we're doing about diversity and inclusion. And it's not just diverse talent themselves, and it's not just millennials or Generation Z—we're hearing this from while, straight men in the Midwestern United States."[1] Organizational transformation consultants SYPartners associate principal Sabrina Clark notes that "companies that lack diversity are being called out publicly, and may even be losing business, not to mention falling behind when it comes to recruiting."[2] She observes that companies that make diversity and inclusion a business priority understand the brand implications, noting that "they're thinking . . . about what kind of company they are, who they want to be and what their legacy will be."[3] Diversity and inclusion isn't just an HR initiative, it's a strategic imperative. In this module, we'll discuss diversity and inclusion—what it is, the business case, challenges, best practices and emerging trends.

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2. null ↵
3. Ibid. ↵

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3.4.12: Discussion- Diversity in the Workplace

In 2019, when reviewing a list of CEOs of Fortune 500 companies, less than 5% are women—in fact, there are more men named David that are CEOs of Fortune 500 companies than there are women CEOs.

As we discussed, when leadership at the executive level is diverse, companies are more profitable. So why aren't more companies making sure their senior team is diverse?

Discussion Prompt

Take a look at 2019's Fortune 500 list and choose any company that has a CEO who is part of a minority group. This could be Tim Cook at Apple, or Mary Dillon at Ulta, or anyone else of your choosing. Then, go out to that company's website and determine the diversity of that company's senior team (hint: any publicly traded company is likely to list information on their top three executives in the shareholder's section).

How did your company do in 2019—did they perform better than in 2018 and 2017? Do they have any space on their careers page dedicated to diversity? Answer these questions in your paper.

Write a paragraph about the company's diversity initiatives and if you feel they are benefitting the business.

Grading

Share your opinions below and respond to two of your classmates' thoughts.

Discussion Grading Rubric

Criteria	Not Evident	Developing	Exemplary	Points
Submit your initial response	**0 pts** No post made	**5 pts** Post is either late or off-topic	**10 pts** Post is made on time and is focused on the prompt	10 pts
Respond to at least two peers' presentations	**0 pts** No response to peers	**2 pts** Responded to only one peer	**5 pts** Responded to two peers	5 pts
			Total:	**15 pts**

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3.4.13: Assignment- Develop a Diversity Allies Program

Scenario

Achieving a diverse workplace requires more than a business case; it requires us—both individually and collectively—to question our assumptions and the business practices and policies based on these assumptions. Complicating matters, the terminology itself is interpreted differently by different people and generations and has become political and emotionally charged. Research suggests that a majority of employees consider themselves allies, but don't know how to be effective in that role—a role that is particularly critical in addressing more subtle but pervasive acts of microagression.

Your Task

In your second rotation, you are reporting to the firm's Chief Diversity Officer, who is also the lead consultant for the firm's Diversity and Inclusion practice. You have been asked to develop a pilot diversity allies program to address these issues. The program will be tested "in house" and, if successful, offered as a service to clients. Specifically, your task is to define the desired group composition (diverse on what basis) and develop a half-day program that guides the group to develop a shared working definition of diversity, identify relevant program success metrics, identify potential challenges and associated training (i.e., conflict management), policies and support networks needed to implement a successful diversity allies program.

Grading Rubric

Criteria	Inadequate (40%)	Minimal (60%)	Adequate (80%)	Exemplary (100%)	Total Points
Organization and format	**2 pts** Writing lacks logical organization. It may show some coherence but ideas lack unity. Serious errors and generally is an unorganized format and information.	**3 pts** Writing is coherent and logically organized, using a format suitable for the material presented. Some points may be contextually misplaced and/or stray from the topic. Transitions may be evident but not used throughout the essay. Organization and format used may detract from understanding the material presented.	**4 pts** Writing is coherent and logically organized, using a format suitable for the material presented. Transitions between ideas and paragraphs create coherence. Overall unity of ideas is supported by the format and organization of the material presented.	**5 pts** Writing shows high degree of attention to details and presentation of points. Format used enhances understanding of material presented. Unity clearly leads the reader to the writer's conclusion and the format and information could be used independently.	**5 pts**

Criteria	Inadequate (40%)	Minimal (60%)	Adequate (80%)	Exemplary (100%)	Total Points
Content	**8 pts** Some but not all required questions are addressed. Content and/or terminology is not properly used or referenced. Little or no original thought is present in the writing. Concepts presented are merely restated from the source, or ideas presented do not follow the logic and reasoning presented throughout the writing.	**12 pts** All required questions are addressed but may not be addressed with thoughtful consideration and/or may not reflect proper use of content terminology or additional original thought. Additional concepts may not be present and/or may not be properly cited sources.	**16 pts** All required questions are addressed with thoughtful consideration reflecting both proper use of content terminology and additional original thought. Some additional concepts may be presented from other properly cited sources, or originated by the author following logic and reasoning they've clearly presented throughout the writing.	**20 pts** All required questions are addressed with thoughtful in-depth consideration reflecting both proper use of content terminology and additional original thought. Additional concepts are clearly presented from properly cited sources, or originated by the author following logic and reasoning they've clearly presented throughout the writing.	**20 pts**
Development—Critical Thinking	**8 pts** Shows some thinking and reasoning but most ideas are underdeveloped, unoriginal, and/or do not address the questions asked. Conclusions drawn may be unsupported, illogical or merely the author's opinion with no supporting evidence presented.	**12 pts** Content indicates thinking and reasoning applied with original thought on a few ideas, but may repeat information provided and/ or does not address all of the questions asked. The author presents no original ideas, or ideas do not follow clear logic and reasoning. The evidence presented may not support conclusions drawn.	**16 pts** Content indicates original thinking, cohesive conclusions, and developed ideas with sufficient and firm evidence. Clearly addresses all of the questions or requirements asked. The evidence presented supports conclusions drawn.	**20 pts** Content indicates synthesis of ideas, in-depth analysis and evidence beyond the questions or requirements asked. Original thought supports the topic, and is clearly a well-constructed response to the questions asked. The evidence presented makes a compelling case for any conclusions drawn.	**20 pts**

Criteria	Inadequate (40%)	Minimal (60%)	Adequate (80%)	Exemplary (100%)	Total Points
Grammar, Mechanics, Style	**2 pts** Writing contains many spelling, punctuation, and grammatical errors, making it difficult for the reader to follow ideas clearly. There may be sentence fragments and run-ons. The style of writing, tone, and use of rhetorical devices disrupts the content. Additional information may be presented but in an unsuitable style, detracting from its understanding.	**3 pts** Some spelling, punctuation, and grammatical errors are present, interrupting the reader from following the ideas presented clearly. There may be sentence fragments and run-ons. The style of writing, tone, and use of rhetorical devices may detract from the content. Additional information may be presented, but in a style of writing that does not support understanding of the content.	**4 pts** Writing is free of most spelling, punctuation, and grammatical errors, allowing the reader to follow ideas clearly. There are no sentence fragments and run-ons. The style of writing, tone, and use of rhetorical devices enhance the content. Additional information is presented in a cohesive style that supports understanding of the content.	**5 pts** Writing is free of all spelling, punctuation, and grammatical errors and written in a style that enhances the reader's ability to follow ideas clearly. There are no sentence fragments and run-ons. The style of writing, tone, and use of rhetorical devices enhance the content. Additional information is presented to encourage and enhance understanding of the content.	**5 pts**
				Total:	50 pts

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3.4.14: Introduction to Legislation

What you'll learn to do: Summarize the legislation regarding employment discrimination

Equal opportunity is one of our nation's core values and should be a core company policy. In this section, we'll summarize employment discrimination legislation and highlight interpretation and enforcement changes.

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3.4.15: The Law and Discrimination

Learning Objectives

- Describe the laws designed to prevent bias and discrimination in hiring

A SHRM article emphasizes: "Discrimination costs employers millions of dollars every year, not to mention the countless hours of lost work time, employee stress and the negative public image that goes along with a discrimination lawsuit." Equal employment opportunity isn't just the right thing to do, it's the law. Specifically, it's a series of federal laws and Executive Orders designed to eliminate employment discrimination. Illegal discrimination is the practice of making employment decisions such as hiring, compensation, scheduling, performance evaluation, promotion, and firing based on factors unrelated to performance. There are currently nine categories protected under federal law: age, disability, genetic information, national origin, pregnancy, race and color, religion and sex. Although the final category is being disputed (more on this later), the EEOC currently interprets "sex" to include gender, sexual orientation and gender identity.

Figure 3.4.15.1

Employment discrimination laws and regulations are enforced by the Equal Employment Opportunity Commission (EEOC), an agency established by the Civil Rights Act of 1964 (Title VII). The agency's mission is to stop and remedy unlawful employment discrimination. Specifically, the EEOC is charged with "enforcing protections against employment discrimination on the bases of race, color, national origin, religion, and sex." Congress has expanded the agency's jurisdiction over the years and the EEOC is now responsible for enforcing the Equal Pay Act of 1963 (APA), the Age Discrimination in Employment Act of 1967 (ADEA), Section 501 of the Rehabilitation Act of 1973, Titles I and V of the Americans with Disabilities Act of 1990 (ADA), and Title II of the Genetic Information Nondiscrimination Act of 2008 (GINA). In 1972, Congress expanded Title VII protections to include federal government employees and granted the EEOC authority to pursue independent litigation against private employers under Title VII. Note that state and local laws may provide broader discrimination protections. If in doubt, contact your state department of labor for clarification.

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3.4.16: Anti-Discrimination Legislation

Learning Objectives

- Summarize the discrimination protections provided by Title VII of the Civil Rights Act of 1964
- Summarize the discrimination protections provided by the Civil Rights Act of 1991
- Identify additional laws & executive orders regarding discrimination

The Civil Rights Act of 1964

Figure 3.4.16.1: Lyndon B. Johnson signs the Civil Rights Act of 1964

History.com notes that "The Civil Rights Act of 1964, which ended segregation in public places and banned employment discrimination on the basis of race, color, religion, sex or national origin, is considered one of the crowning legislative achievements of the civil rights movement." Indeed, civil rights leader Martin Luther King, Jr. referred to the Act as a "second emancipation." The Act was originally proposed by President John F. Kennedy, who stated, "the United States 'will not be fully free until all of its citizens are free.'"[1] Despite strong opposition from southern Congressional members, including a record 75-day filibuster and a 14 hour speech by former Ku Klux Klan member and West Virginia Senator Robert Byrd, the Act passed and was signed into law by President Kennedy's successor, Lyndon B. Johnson.

Fundamentals of Human Resource Management authors DeCenzo, et.al. also state that "no single piece of legislation has had a greater effect on reducing employment discrimination than the Civil Rights Act of 1964." For Human Resource Management purposes, the section or "title" of the Act that's particularly relevant is Title VII, which, as amended, "protects individuals against employment discrimination on the basis of race and color as well as national origin, sex, or religion."[2] Title VII makes it unlawful to discriminate against any employee or applicant for employment because of race or color in regard to hiring, termination, promotion, compensation, job training, or any other term, condition, or privilege of employment. Title VII prohibits not only intentional discrimination but also neutral policies that disproportionately exclude minorities and are not job related. Title VII is applicable to private sector employers with fifteen or more employees, federal government employers, employment agencies, and labor organizations.

Title VII also prohibits employment decisions based on stereotypes and assumptions about abilities, traits, or the performance of individuals of certain racial groups. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. Finally, the law requires employers to make reasonable accommodations for applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

Title VII Exceptions

An employer is permitted to take employment actions that would otherwise be held as discriminatory if the decision is based on a bona fide occupational qualification (BFOQ). Workforce states that "Title VII of the Civil Rights Act of 1964 provides that employment decisions may be made on the basis of sex, religion, or national origin (but not race or color) if the sex, religion, or national origin is a BFOQ reasonably necessary to the normal operation of the business. The Age Discrimination in Employment Act of 1967 contains a similar provision for the BFOQ exception in regard to age."[3]

To be applicable, a BFOQ exception must meet two conditions: (1) A particular religion, sex, national origin or age must be an actual qualification for performing the job; and (2) the requirement must be necessary to the normal operation of the employer's business. The same exception is allowed for job notices and advertisements, where the position at issue requires a worker of a

particular religion, sex, national origin or age. For example,
Civil.laws.com notes that “it would not be a violation of Title VII for a Jewish center to refuse employment to a Catholic individual in a shul or school funded by the congregation if the employment required a statement of adherence to and promulgation of Judaism or the Jewish faith.[4]

Learn More

For additional perspective, refer to Cornell Law School’s discussion of BFOQ.

Civil Rights Act of 1991

The Civil Rights Act of 1991 was passed to address a series of decisions by the Supreme Court that undermined discrimination protections.[5] In effect, the law nullified these decisions, re-establishing an employers burden of proof and the disparate impact theory of discrimination. The Act also amended “Title VII and the ADA to permit jury trials and compensatory and punitive damage awards in intentional discrimination cases.”[6] Specifically, “the Act provided that where the plaintiff shows that discrimination was a motivating factor for an employment decision, the employer is liable for injunctive relief, attorney’s fees, and costs (but not individual monetary or affirmative relief) even though it proves it would have made the same decision in the absence of a discriminatory motive.”[7]

The Act also extended employment discrimination protection to employees of Congress and Title VII and ADA coverage to include American and American-controlled employers operating abroad.

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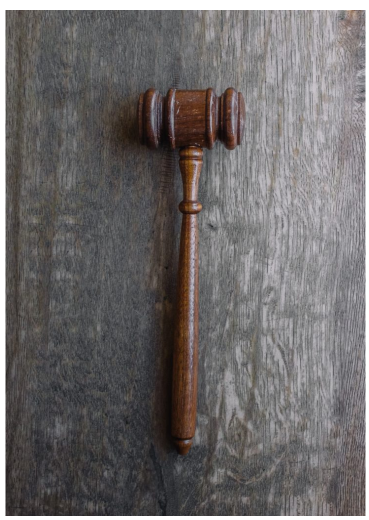
The Equal Pay Act (APA) of 1963



The Equal Pay Act (APA) of 1963 makes it illegal to pay different wages to men and women if they perform equal work in the same workplace. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The EPA is discussed further here.

The Age Discrimination in Employment Act (ADEA) of 1976

ADEA protects applicants and employees 40 years or older from discrimination because of age and for retaliation for a discrimination complaint or related action. ADEA applies to private employers with 20 or more employees, state and local governments, employment agencies, labor organizations and the federal government. As mentioned above, it is generally unlawful to to state an age-related preference in job advertisements except when age is demonstrated to be a BFOQ. In a Recruitment & Selection training manual, SHRM recommends cross-referencing state's discrimination laws, noting that "some states require compliance with age discrimination law for employers of two or more workers, and some states have lowered the age discrimination threshold far below 40 years old."

The Pregnancy Discrimination Act of 1978

The Pregnancy Discrimination Act of 1978 is an amendment to Title VII of the Civil Rights Act. The Act makes it illegal to discriminate against a woman because of pregnancy, childbirth, or a medical condition related to pregnancy or childbirth. SHRM notes that "the basic principle is that a woman affected by pregnancy or other related medical condition must be treated the same as any other applicant in the recruitment and selection process." The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit.

Title I of the Americans with Disabilities Act (ADA) of 1990

Title I makes it illegal to discriminate against a qualified person with a disability in the private sector and in state and local governments. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate the known physical or mental limitations of an otherwise qualified individual with a disability who is an applicant or employee, unless doing so would impose an undue hardship on the operation of the employer's business. SHRM expands on the EEOC description, stating that "employers are prohibited from using an employment test to disqualify a disabled candidate unless that test is valid for the skills necessary in the job to which they are applying and unless the same test is given to all applicants, not just to those with disabilities." Sections 501 and 505 of the Rehabilitation Act of 1973 extend ADA Title I protections to federal government applicants and employees.

The Genetic Information Nondiscrimination Act (GINA) of 2008

GINA makes it illegal to discriminate against employees or applicants because of genetic information. Genetic information includes information about an individual's genetic tests and the genetic tests of an individual's family members, as well as information about any disease, disorder or condition of an individual's family members (i.e. an individual's family medical history). The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit.

? Note

SHRM's caution regarding differences in state and local versus federal laws applies across the board, and state/local laws are generally more stringent. HR personnel are advised to contact the relevant state department of labor to confirm the extent of specific employment laws and to develop a process to remain up to date on changes.

Executive Orders

Executive orders generally extend discrimination protections to federal workers, including those working under federal contracts.

- **Executive Order (E.O.) 11246.** Issued by President Lyndon B. Johnson, prohibits federal contractors from discriminating "against any employee or applicant for employment because of race, color, religion, sex, or national origin." Amended by President Obama (E.O. 13672)[8] to extend protection to include sexual orientation or gender identity.[9]

- **E.O. 11478.** Issued by President Nixon, bars discrimination against federal employees on the basis of race, color, religion, sex, national origin, disability, and age. Amended by President Clinton (E.O 13087) to include sexual orientation as a protected category. Amended by President Obama (E.O. 13672)[10] to extend protection to include gender identity as a protected category.

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Contributors and Attributions

3.4.17: Supreme Court Cases

Learning Objectives

- Summarize key Supreme Court cases regarding discrimination

As we saw with the passage of the Civil Rights Act of 1991, "justice"—at whatever level—is not always blind (or fair) and we may be entering another phase of regressive judicial activism with the recent appointments of conservatives Neil Gorsuch and Brett Kavanaugh to the bench. However, the Court has also contributed to diversity and preventing discrimination and, equally importantly, clarifying what is permissable under the law. Here are a few key descrimination decisions drawn from the EEOC's list of Selected Supreme Court Decisions.

Phillips v. Marin Marietta Corp. (1971)

The Supreme Court holds that Title VII's prohibition against sex discrimination means that employers cannot discriminate on the basis of sex plus other factors such as having school age children. In practical terms, EEOC's policy forbids employers from using one hiring policy for women with small children and a different policy for males with children of a similar age.[1]

Griggs v. Duke Power Co. (1971)

The Supreme Court decides that where an employer uses a neutral policy or rule, or utilizes a neutral test, and this policy or test disproportionately affects minorities or women in an adverse manner, then the employer must justify the neutral rule or test by proving it is justified by business necessity. The Court reasons that Congress directed the thrust of Title VII to the consequences of employment practices, not simply the motivation. This decision paves the way for EEOC and charging parties to challenge employment practices that shut out groups if the employer cannot show the policy is justified by business necessity.

Espinoza v. Farah Manufacturing Co. (1973)

The Supreme Court holds that non-citizens are entitled to Title VII protection and states that a citizenship requirement may violate Title VII if it has the purpose or effect of discriminating on the basis of national origin.

Alexander v. Gardener-Denver Co. (1974)

The Supreme Court rules that an employee who submits a discrimination claim to arbitration under a collective bargaining agreement is not precluded from suing his or her employer under Title VII. The court reasons that the right to be free of unlawful employment discrimination is a statutory right and cannot be bargained away by the union and employer.

UAW v. Johnson Controls (1991)

The Supreme Court addresses the issue of fetal hazards. In this case, the employer barred women of childbearing age from certain jobs due to potential harm that could occur to a fetus. The Court rules that the employer's restriction against fertile women performing "dangerous jobs" constitutes sex discrimination under Title VII. The Court further rules that the employer's fetal protection policy could be justified only if being able to bear children was a bona fide occupational qualification (BFOQ) for the job. The fact that the job posed risk to fertile women does not justify barring all fertile women from the position.

Oncale v. Sundowner Offshore Services (1998)

In a unanimous decision, the Supreme Court rules in that sex discrimination consisting of same-sex sexual harassment is actionable under Title VII. The Court reiterates that the plaintiff must prove that there was discrimination because of sex and that the harassment was severe.

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1. "Selected Supreme Court Decisions." EEOC.gov. Accessed September 14, 2019. ↵

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3.4.18: Interpreting the Law

Learning Objectives

- Discuss changing interpretations of legal protections of diversity

As illustrated above, laws are subject to interpretation—both expansion and contraction. For example, an EEOC notice[1] emphasizes that their interpretation of the Title VII reference to "sex" is broadly applicable to gender, gender identity and sexual orientation. And further, that "these protections apply regardless of any contrary state or local laws." This interpretation is consistent with Executive Orders issued by the Obama administration that extended discrimination protection based on sexual orientation or gender identity to federal workers and federal contractor employees. However, the Trump administration is seeking to reverse that interpretation and the associated protections.

The Supreme Court has agreed to hear a series of cases on the interpretation of "sex" in the Civil Rights Act of 1964; specifically, to decide whether the Act's prohibition of employment discrimination based on sex applies to sexual orientation or transgender status.

In a brief submitted to the court on August 23, 2019, the Department of Justice argues that federal employment law doesn't protect workers from discrimination based on sexual orientation. A SHRM article notes that "the department's lawyers said that the ordinary meaning of "sex" is biologically male or female and doesn't include sexual orientation."[2] Major companies, like the EEOC, are fighting to retain protections. In a SHRM article, attorney Allen Smith states that "more than 200 businesses signed a brief on July 2 calling on the Supreme Court to rule that Title VII of the Civil Rights Act of 1964 prohibits discrimination based on sexual orientation and gender identity."[3] The Supreme Court has agreed to hear two cases, one from a federal appeals court in New York that found that discrimination against gay men and lesbians is a form of sex discrimination and one from a court in Georgia that came to the opposite conclusion. The justices also agreed to decide the separate question of whether Title VII bars discrimination against transgender people.

The New York Times reports that in a minor case, "Justice Neil M. Gorsuch wrote that courts should ordinarily interpret statutes as they were understood at the time of their enactment." Justice Ruth Bader Ginsburg held that "Congress may design legislation to govern changing times and circumstances." Adding, from a previous opinion, "Words in statutes can enlarge or contract their scope as other changes, in law or in the world, require their application to new instances or make old applications anachronistic."[4]

Key Takeaway

Law is interpreted (and, by extension, enforced) differently by different Administrations and courts. As Zadie Smith observed: "Progress is never permanent, will always be threatened, must be redoubled, restated and reimagined if it is to survive."

Practice QUestion

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1. "What Your Should Know About EEOC and the Enforcement Protections of LGBT Workers." U.S. Equal Employment Opportunity Commission. Accessed September 14, 2019. ↵
2. Nagele-Piazza, Lisa. "DOJ Asks Supreme Court to Find Workplace Bias Law Doesn't Cover Sexual Orientation." Society for Human Resource Management. August 26, 2019. Accessed September 14, 2019. ↵
3. Smith, Allen. "Companies Urge High Court to Ban LGBTQ Discrimination." Society for Human Resources Management. July 2, 2019. Accessed September 14, 2019. ↵
4. Liptak, Adam. "Supreme Court to Decide Whether Landmark Civil Rights Law Applies to Gay and Transgender Workers." The New York Times.April 22, 2019. Accessed September 14, 2019. ↵

Contributors and Attributions

3.4.19: Introduction to Equal Employment Opportunity

What you'll learn to do: Discuss EEO (Equal Employment Opportunity) compliance best practices and enforcement

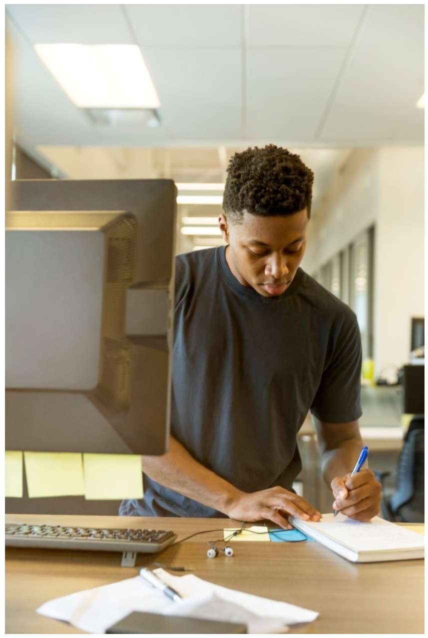
The EEOC is the front-line of the battle for equal employment opportunity and is the source for EEO practices, process and impacts. In this section we'll discuss EEO compliance best practices, how the EEOC complaint and enforcement process works and provide perspective on the cost of EEO violations.

Contributors and Attributions

3.4.20: EEO Best Practices

Learning Objectives

- Discuss EEO compliance best practices



As part of its E-Race (Eradicating Racism & Colorism from Employment) Initiative, the EEOC has identified a number of best practices that are applicable broadly, including the following: [1]

Training, Enforcement, and Accountability

Ensure that management—specifically HR managers—and all employees know EEO laws. Implement a strong EEO policy with executive level support. Hold leaders accountable. Also: If using an outside agency for recruitment, make sure agency employees know and adhere to relevant laws; both an agency and hiring organization is liable for violations.

Promote an Inclusive Culture

It’s not just enough to talk about diversity and inclusion—it takes work to foster a professional environment with respect for individual differences. Make sure that differences are welcomed. Being the “only” of anything can get tiring, so make sure you’re not putting further pressure on people by surrounding them in a culture that encourages conformity. A great way to promote an inclusive culture is to make sure your leadership is diverse and to listen to the voices of minorities.

Develop Communication

Fostering open communication and developing an alternative dispute-resolution (ADR) program may reduce the chance that a miscommunication escalates into a legally actionable EEO claim. If you’re not providing a path for employees to have issues resolved, they’ll look elsewhere. Additionally, it’s essential to protect employees from retaliation. If people think reporting an issue will only make the situation worse, they won’t bring it up, which will cause the issue to fester and lead to something worse than it once was.

Evaluate Practices

Monitor compensation and evaluation practices for patterns of potential discrimination and ensure that performance appraisals are based on job performance and accurate across evaluators and roles.

Audit Selection Criteria

Ensure that selection criteria do not disproportionately exclude protected groups unless the criteria are valid predictors of successful job performance and meet the employer's business needs. Additionally, make sure that employment decisions are based on objective criteria rather than stereotypes or unconscious bias.

Make HR Decisions with EEO in Mind

Implement practices that diversify the candidate pool and leadership pipeline. Provide training and mentoring to help employees thrive. All employees should have equal access to workplace networks.

Making HR Decisions

Now that you've learned EEO compliance best practices, let's check your instincts and take a look at a few HR situations.

A link to an interactive elements can be found at the bottom of this page.

Enforce an Anti-Harassment Policy

Establish, communicate and enforce a strong anti-harassment policy. You should conduct periodic training for all employees and enforce the policy. The policy should include:

- A clear explanation of prohibited conduct, including examples
- Clear assurance that employees who make complaints or provide information related to complaints will be protected against retaliation
- A clearly described complaint process that provides multiple, accessible avenues of complaint
- Assurance that the employer will protect the confidentiality of harassment complaints to the extent possible
- A complaint process that provides a prompt, thorough, and impartial investigation
- Assurance that the employer will take immediate and appropriate corrective action when it determines that harassment has occurred

Practice Question

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1. "Best Practices for Employers and Human Resources/EEO Professionals." U.S. Equal Employment Opportunity Commission. Accessed September 14, 2019. ↵

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3.4.21: EEO Complaints

Learning Objectives

- Explain the process for filing an EEO complaint
- Explain how EEO complaints are pursued

If an employee believes they were or are being discriminated against at work based on a protected category, the person can file a complaint with the EEOC or a state or local agency.[1] For example, in California, a discrimination claim can be filed either with the state's administrative agency, the California Department of Fair Employment and Housing (DFEH) or the EEOC. Workplacefairness.org notes that the "California anti-discrimination statute covers some smaller employers not covered by federal law. Therefore, if your workplace has between 5 and 14 employees (or one or more employees for harassment claims), you should file with the DFEH."[2] California law also addresses language discrimination—for example, "English-only" policies. In brief, "an employer cannot limit or prohibit employees from using any language in the workplace unless there is a business necessity for the restriction."[3] This section discusses private-sector EEO complaints and enforcement. Federal job applicants and employees follow a different process, linked here: federal EEO complaint process.

Who Should File

If federal EEO law applies your workplace and you believe you were discriminated against at work because of your race, color, religion, sex (including pregnancy, gender identity, and sexual orientation), national origin, age (40 or older), disability or genetic information, you can file a charge of discrimination with the EEOC.

Filing a charge of discrimination involves submitting a signed statement asserting that an employer, union or labor organization engaged in employment discrimination. The claim serves as a request for the EEOC to take remedial action. Note that an individual, organization, or agency is allowed to file a charge on behalf of another person in order to protect that person's identity. A person (or authorized representative) is required to file a Charge of Discrimination with the EEOC prior to filing a job discrimination lawsuit based on EEO laws with the exception of the Equal Pay Act. Under the Equal Pay Act, you are allowed to file a lawsuit and go directly to court.

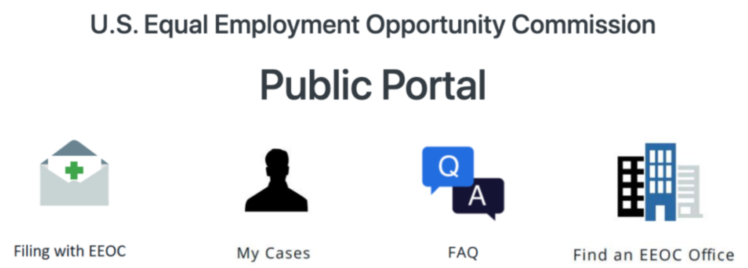

Figure 3.4.21.1: The EEOC's Public Portal

How to File

To start the process, you can use the EEOC's Public Portal (website) to submit an inquiry or schedule an "intake" interview. The Public Portal landing page also has a FAQ section and Knowledge Base and allows you to find a local office and track your case. The two most frequently accessed articles are linked below:

- What happens during an EEOC intake interview?
- If I submit an online inquiry, does that mean I filed a charge of discrimination?

The second step in the process is to participate in the interview process. The interview allows you to discuss your employment discrimination situation with an EEOC staff member and determine whether filing a charge of discrimination is the appropriate next step for you. The decision of whether to file or not is yours.

The third step in the process, filing a Charge of Discrimination, can be completed through the Public Portal site.

When to File

The general rule is that a charge needs to be filed within 180 calendar days from the day the discrimination took place. Note that this time frame includes weekends and holidays, except for the final day. This time frame is extended to 300 calendar days if a state or local agency enforces a law that prohibits employment discrimination on the same basis. However, in cases of age discrimination, the filing deadline is only extended to 300 days if there is a state law prohibiting age discrimination in employment and a state agency authorized to enforce that law.

If more than one discriminatory event took place, the deadline usually applies to each event. The one exception to this rule is when the charge is ongoing harassment. In that case, the deadline to file is within 180 or 300 days of the last incident. In conducting its investigation, the agency will consider all incidents of harassment, including those that occurred more than 180/300 days earlier.

If you are alleging a violation of the Equal Pay Act, the deadline for filing a charge or lawsuit under the EPA is two years from the day you received the last discriminatory paycheck. This timeframe is extended to three years in the case of willful discrimination. Note that if you have an Equal Pay Act claim, you may want to pursue remedy under both Title VII and the Equal Pay Act. The EEOC recommends talking to a field staff to discuss your options.

Key point: filing deadlines will generally not be extended to accommodate an alternative dispute resolution process—for example, following an internal or union grievance procedure, arbitration or mediation. These resolution processes may be pursued concurrently with an EEOC complaint filing. The EEOC is required to notify the employer that a charge has been filed against it.

If you have 60 days or less to file a timely charge, refer to the EEOC Public Portal for special instructions or contact the EEOC office closest to you.

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Claim Assessment

The EEOC is required to accept all claims related to discrimination. If the EEOC finds that the laws it enforces are not applicable to a claim, that a claim was not filed in a timely manner or that it is unlikely to be able to establish that a violation occurred, the agency will close the investigation and notify the claimant.

Claim Notice

Within 10 days of a charge being filed, the EEOC will send the employer a notice of the charge.

Mediation

In some cases, the agency will ask both the claimant and employer to participate in mediation. In brief, the process involves a neutral mediator who assists the parties in resolving their employment disputes and reaching a voluntary, negotiated agreement. One of the upsides of mediation is that cases are generally resolved in less than three months—less than a third of the time it takes to reach a decision through investigation. For more perspective on mediation, visit the EEOC’s Mediation web page.

Investigation

If the charge is not sent to mediation, or if mediation doesn’t resolve the charge, the EEOC will generally ask the employer to provide a written response to the charge, referred to as the “Respondent’s Position Statement.” The EEOC may also ask the employer to answer questions about the claims in the charge. The claimant will be able to log in to the Public Portal and view the position statement. The claimant has 20 days to respond to the employers position statement.

How the investigation proceeds depends on the facts of the case and information required. For example, the EEOC may conduct interviews and gather documents at the employer site or interview witnesses and request documentation. If additional instances of discriminatory behavior take place during the investigation process, the charge can be “amended” to include those charges or an EEOC agent may recommend filing a new charge of discrimination. If new events are added to the original charge or a new charge is filed, the new or amended charge will be sent to the employer and the new events will be investigated along with the prior events.

EEOC Decision

Once the investigation has been completed—on average, a ten-month process—the claimant and employer are notified of the result. If the EEOC determines the law may have been violated, the agency will attempt to reach a voluntary settlement with the employer. Barring that, the case will be referred to EEOC’s legal staff (or, in some cases, the Department of Justice), to determine whether the agency should file a lawsuit.

Right to Sue

If the EEOC decides not to file suit, the agency will give the claimant a Notice of Right to Sue, allowing the claimant to pursue the case in court. If the charge was filed under Title VII or the ADA, the claimant must have a Notice of Right to Sue from EEOC before filing a lawsuit in federal court. Generally, the EEOC must be allowed 180 days to resolve a charge. However, in some cases, the EEOC will issue a Notice of Right to Sue in less than 180 days.

Practice Question

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1. "Filing a Charge of Discrimination." U.S. Equal Employment Opportunity Commission. Accessed September 14, 2019. ↵
2. "Filing a Discrimination Claim – California." Workplace Fairness. Accessed September 14, 2019. ↵
3. Ibid. ↵

Contributors and Attributions

Public domain content

- Image: EEOC's Public Portal. **Provided by**: US Equal Employment Opportunity Commission. **Located at**: https://publicportal.eeoc.gov/Portal/Login.aspx. **License**: *Public Domain: No Known Copyright*

3.5: Diversity and Its Impact on Companies

How does diversity impact companies and the workforce?

Due to trends in globalization and increasing ethnic and gender diversity, it is imperative that employers learn how to manage cultural differences and individual work attitudes. As the labor force becomes more diverse there are both opportunities and challenges to managing employees in a diverse work climate. Opportunities include gaining a competitive edge by embracing change in the marketplace and the labor force. Challenges include effectively managing employees with different attitudes, values, and beliefs, in addition to avoiding liability when leadership handles various work situations improperly.

Reaping the Advantages of Diversity

The business case for diversity introduced by Taylor Cox and Stacy Blake outlines how companies may obtain a competitive advantage by embracing workplace diversity.[97] Six opportunities that companies may receive when pursuing a strategy that values diversity include cost advantages, improved resource acquisition, greater marketing ability, system flexibility, and enhanced creativity and better problem solving (see **Exhibit 3.5.1**).

Exhibit 3.5.1 Managing Cultural Diversity

Cost Advantages

Traits such as race, gender, age, and religion are protected by federal legislation against various forms of discrimination (covered later in this chapter). Organizations that have policies and procedures in place that encourage tolerance for a work climate of diversity and protect female and minority employees and applicants from discrimination may reduce their likelihood of being sued due to workplace discrimination. Cox and Blake identify this decreased liability as an opportunity for organizations to reduce potential expenses in lawsuit damages compared to other organizations that do not have such policies in place.

Additionally, organizations with a more visible climate of diversity experience lower turnover among women and minorities compared to companies that are perceived to not value diversity.98 Turnover costs can be substantial for companies over time, and diverse companies may ameliorate turnover by retaining their female and minority employees. Although there is also research showing that organizations that value diversity experience a higher turnover of White employees and male employees compared to companies that are less diverse,99 some experts believe this is due to a lack of understanding of how to effectively manage diversity. Also, some research shows that Whites with a strong ethnic identity are attracted to diverse organizations similarly to non-Whites.100

Resource Acquisition

Human capital is an important resource of organizations, and it is acquired through the knowledge, skills, and abilities of employees. Organizations perceived to value diversity attract more women and minority job applicants to hire as employees. Studies show that women and minorities have greater job-pursuit intentions and higher attraction toward organizations that promote workplace diversity in their recruitment materials compared to organizations that do not.[101] When employers attract minority applicants, their labor pool increases in size compared to organizations that are not attractive to them. As organizations attract more job candidates, the chances of hiring quality employees increases, especially for jobs that demand highly skilled labor. In summary, organizations gain a competitive advantage by enlarging their labor pool by attracting women and minorities.

Marketing

When organizations employ individuals from different backgrounds, they gain broad perspectives regarding consumer preferences of different cultures. Organizations can gain insightful knowledge and feedback from demographic markets about the products and services they provide. Additionally, organizations that value diversity enhances their reputation with the market they serve, thereby attracting new customers.

System Flexibility

When employees are placed in a culturally diverse work environment, they learn to interact effectively with individuals who possess different attitudes, values, and beliefs. Cox and Blake contend that the ability to effectively interact with individuals who differ from oneself builds *cognitive flexibility*, the ability to think about things differently and adapt one's perspective. When employees possess cognitive flexibility, system flexibility develops at the organizational level. Employees learn from each other how to tolerate differences in opinions and ideas, which allows communication to flow more freely and group interaction to be more effective.

Creativity and Problem Solving

Teams from diverse backgrounds produce multiple points of view, which can lead to innovative ideas. Different perspectives lead to a greater number of choices to select from when addressing a problem or issue.

Life experience varies from person to person, sometimes based on race, age, or sex. Creativity has the opportunity to flourish when those experiences are shared. Diverse teams not only produce more alternatives, but generate a broader range of perspectives to address tasks and problems. One way in which diverse teams enhance problem-solving ability is by preventing **groupthink**,[102] a dysfunction in decision-making that occurs in homogeneous groups as a result of group pressures and group members' desire for conformity and consensus. Diverse group membership prevents groupthink because individuals from varied backgrounds with different values, attitudes, and beliefs can test the assumptions and reasoning of group members' ideas.

Aligning Diversity Programs with an Organization's Mission and Strategic Goals

Diversity helps organizations perform best when it is aligned with a specific business strategy. For example, when companies use heterogeneous management teams that are directed by an entrepreneurial strategy focusing on innovation, the companies' productivity increases.

When an entrepreneurial strategy is not present, however, team diversity has little effect on productivity.[103] An entrepreneurial strategy includes innovation that reflects a company's commitment to being creative, supporting new ideas, and supporting experimentation as a way to gain a competitive advantage. In other words, managers may properly utilize the multiple perspectives that emerge from heterogeneous teams by integrating them as a resource for pursuing the overall strategy of the organization.

Using Human Resources Tools Strategically

To effectively align diversity with an organization's strategy, the human resources function must be able to engage employees at dynamic levels. Using a strategic human resources management approach to an organization can successfully integrate diversity with the organization's goals and objectives.[104] **Strategic human resources management (SHRM)** is a system of activities arranged to engage employees in a manner that assists the organization in achieving a sustainable competitive advantage. SHRM practices vertically integrate with the mission and strategy of the organization while horizontally integrating human resources activities across its functional areas. By doing so, a unique set of resources can be made available to specific to the needs of the organization. Furthermore, when human resources becomes a part of the strategic planning process instead of just providing ancillary services, improved communication, knowledge sharing, and greater synergy between decision makers can occur within the organization to improve organizational functioning.

The **resource-based view** of the firm has been used to support the argument for diversity because it demonstrates how a diverse workforce can create a sustainable competitive advantage for organizations. Based on the resource-based view of the firm, when companies possess resources that are rare, valuable, difficult to imitate, and non-substitutable, a sustained competitive advantage can be attained.[105] The SHRM approach assumes that human capital—the current and potential knowledge, skills, and abilities of employees—is instrumental to every organization's success and sustainability and longevity.

If a diverse composition of employees within organizations is rare, employing minorities in positions of leadership is even rarer. One exception is Northern Trust, an investment management firm that was recently listed on Forbes magazine's 2018 Best Employers for Diversity list.[106] Thirty-eight percent of Northern Trust' stop executives are women, which is impressive because it matches the average percentage of women in full-time one-year MBA programs over the past five years.[107] The average for S&P 500 companies is just 27%. In addition, African Americans make up 23% of Northern Trust's board, which also demonstrates the commitment Northern Trust has to diversity. This rare degree of diversity helps Northern Trust become an employer of choice for minorities and women. In turn, attracting minority applicants increases the labor pool available to Northern Trust and increases its ability to find good talent.

Exhibit 3.5.2 Bank staff watching presentation

Diverse companies may capitalize on the multiple perspectives that employees from different backgrounds contribute to problem solving and idea generation. In group settings, members from collectivist cultures from Asia and South America, for example, engage with others on tasks differently than members from North America. Similarly, Asians, Blacks, and Hispanics usually act more collectively and engage more interdependently than Whites, who are generally more individualistic. More harmonious working interactions benefit group cohesion and team performance,[108] and employees can grasp better ways of doing things when there is a diverse population to learn from.

For a company to attain a sustained competitive advantage, its human resource practices must be difficult to copy or imitate. As we will see later in the chapter, companies may hold one of three perspectives on workplace diversity. The integration and learning perspective results in the best outcomes for employees and the organization. However, it is not easy to become an employer that can effectively manage diversity and avoid the challenges we learned about earlier in this chapter. Historical conditions and often-complex interplay between various organizational units over time can contribute to a company's ability to perform effectively as a diverse organization. Best practices for targeting diverse applicants or resolving conflicts based on cultural differences between employees may occur organically and later become codified into the organizational culture. Sometimes, however, the origin of diversity practices is unknown because they arose from cooperation among different functional areas (e.g., marketing and human resources working strategically with leadership to develop recruitment ideas) that occurred so long ago that not even the company itself, let alone other companies, could replicate the process.

Diversity and Organizational Performance

Research indicates that having diversity in an organization produces mixed results for its success. Some studies show a positive relationship, some show a negative relationship, and others show no relationship between diversity and performance. Some researchers believe that although findings regarding a direct relationship between diversity and success in the marketplace may be inconsistent, the relationship may be due to other variables not taken into account.

Taking the resource-based view perspective, Richard and colleagues demonstrated that racially diverse banking institutions focused on innovation experienced greater performance than did racially diverse banks with a low focus on innovation.[109] These findings suggest that for the potential of racial diversity to be fully realized, companies should properly manage the system flexibility, creativity, and problem-solving abilities used in an innovative strategy. Other studies show that when top management includes female leadership, firm performance improves when organizations are innovation driven.[110]

concept check

- What are the challenges and opportunities that diversity provides to companies?
- What are the responsibilities of human resources regarding diversity?
- Can diversity be a strategic advantage to organizations?

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Exhibit 5.6 Managing Cultural Diversity (Attribution: Copyright Rice University, OpenStax, under CC-BY 4.0 license)

Exhibit 5.7 Bank staff watching presentation The Disability Awareness Players present to the staff at Northern Trust. (Credit: JJ's List/ flickr/ Attribution 2.0 Generic (CC BY 2.0))

3.6: Appreciating Cultural Diversity (Multiculturalism)

Introduction

This chapter discusses how to become more culturally aware and inclusive in our work. As a human services professional, you will interact with clients who come from a myriad of backgrounds, so it is important to be knowledgeable about such differences. Physical challenges, educational backgrounds, criminal histories, as well as citizenship status, can also contribute to differences, which can make interactions between human services workers and clients more complex.

Key Words

- **Cultural Diversity/Multiculturalism:** The variety of different values, preferences, practices, and behaviors that exist between groups. Multiculturalism is an alternative, more inclusive term.
- **Ethnocentric:** A conscious or unconscious belief that one's own ethnic group or culture is inherently superior to another. An inclination toward viewing others from one's own cultural or ethnic perspective. Extreme forms include such things believing that one's own group is better than others and acting on this position, such as in the case of racism.
- **Self- Monitoring:** The process by which an individual becomes sensitive to, reflects upon, and analyzes one's own behavior and actions. Involves self-awareness, introspection, and reflection or contemplation.

Developing Cultural Sensitivity in the Internship

During the internship, you will have an opportunity to interact with clients who have different cultural backgrounds and experiences. Consequently, it is important to be able to demonstrate culturally competent and appropriately inclusive behavior when interacting with people from cultures and backgrounds different from your own. Utilizing your internship site to appreciate the types of diversity that are present in your community may help you determine what type of cultural skills you need to develop. For instance, if your site assists the Amish and Mennonite communities, you may wish to learn the differences between the two groups to better tailor your approach and services.

Of course, knowing all the nuances for every culture is impossible. However, familiarizing yourself with those cultures you are most likely to encounter is a reasonable expectation for interns, agencies, and clients to have. If the type of internship you select is like your own cultural background, you may want to consider volunteering at an agency that is more diverse.

Keep in mind that you are still in a learning process, which means it is appropriate to ask the supervisor about the suitable methods of interaction with various types of people or groups. The willingness to understand, appreciate, and experience cultural diversity will help you develop greater communication skills and cultural competency. Your internship may even be a platform for expanding your cultural awareness and ability to work with people of different perspectives and orientations. Indeed, the experience may even help you identify personal biases. Becoming aware of them is often the first step in overcoming and preventing the types of countertransference that can arise based on such things as how one sees gender, ethnicity, socioeconomic status, and so forth.

The Reality of Cultural Differences

Cultural diversity is a much broader concept than just differences based on race or ethnicity, as it may also include equally powerful and important differences in gender, religion, and socioeconomic status. Sometimes these differences are obvious and can even be expressed by the type of clothing that is worn. At other times, the differences may be far more subtle, such as in the way conversations are held, how frequently people touch others, or how much interpersonal space they prefer.

Example:

In Western culture, patting a child on the head can simply mean “Atta boy” or “What a sweetheart,” whereas, in some tribal cultures, touching a child’s head signifies that you have a negative or even evil wish for that child.

Preparing for and gaining knowledge of cultural norms prepares you to notice important differences, increases your understanding of those you work with, and helps you to communicate more effectively. What human services worker would not want those types of skills in their work with others? Cultivating a culturally sensitive approach is vital to having a successful client-human services worker relationship and benefits both professionals as well as the clients they serve.

Developing Cultural Awareness

When experiencing cultural differences at the practicum site, you may come to have new or uncomfortable emotions. As a human services worker, one way to prepare yourself for these new experiences is to become more aware of your own cultural preferences and habits, both positive and negative ones. Knowing your cultural practices better helps you assess whether they are appropriate in a situation and better enables you to adjust, if necessary. Otherwise, you may appear naive, underprepared, insensitive, or even ignorant.

Each one of us is a partial product of our biology, gender, age, and social class. If all we had to do in life is interact with people who have the same backgrounds, there would be little need for cultural awareness, sensitivity, and competence because we would all reflect similar environments and could take them for granted. However, that is hardly ever the case in the real world. Instead, one thing all of us can do is to become aware of, and learn how to recognize, our own culturally-based perceptions, expectations, and reactions and then make appropriate adjustments when dealing with others from different backgrounds.

Learning about the various cultural differences of the people you are likely to encounter or work with will assist you as an intern. Becoming more culturally competent will also help you in your career. After all, consciously or unconsciously holding on to thoughts, ideas, jargon, or mannerisms that one's culture is superior to another will certainly be noticeable to clients. Such narrow views may create unnecessary barriers in your work that only make it harder for both parties.

Self-Awareness

In order to appreciate cultural differences, it is often necessary to enhance your own self-awareness. To be effective in the field of human services, professionals need to be aware of the dynamics of power that are associated with privileges that you may have based on your race, ethnicity, gender, age, or social class, including education and income. The first step in that process may be to recognize that historical inequality does exist in these areas. Every culture has a hierarchy of power and privilege. Awareness of your own biases, power, and preconceived ideas of various populations is essential to be an effective culturally-competent worker. By recognizing your privileges, you can begin to understand the disadvantages other cultures experience.

Example:

In Western cultures, privilege is often given to people who are heterosexual, white, young, tall, Christian, wealthy, educated, healthy, and male. Conversely, any person who does not fall into one of the favored or privileged categories may suffer some type of social, emotional, or economic disadvantage. It is also important to realize as a human services worker that even if a client does fit into a "privileged" category, it is still necessary to treat that person as an individual and not as though they are "privileged."

Activity: At this point, it might be worth reflecting on what you have experienced that could be a privilege in your life, stemming from such things as your race, ethnicity, gender, or age. What about your socioeconomic status, including that of your family, your current social class, level of education, and so on might be important to know? Do you have any privilege based on these factors? What are your feelings about these factors in relation to others, especially the client population you are working with? Remember, you also can have unconscious feelings and beliefs about these things. Knowing about them is important because they can give rise to both transference and countertransference when dealing with others. If you like, make a list of those you are likely to encounter in your internship and what you feel or believe about them, and then reflect on that list.

Personal Style

Everyone deals with cultural diversity differently. Therefore, it is important to pay attention to one's verbal and nonverbal ways of reacting and communicating. Personal style, or the way you characteristically perceive, react to, and attempt to deal with the world, is going to affect how you comport yourself in cultural situations. If you find yourself reacting or acting uncomfortably or anxiously in a situation that has strong cultural undertones and do not feel able to navigate this territory appropriately, then talking to co-workers, teachers, or a supervisor may be the best course of action. After all, they might have experience in that area and could make helpful suggestions. It may seem as though these encounters are uncomfortable at first, but the reason for doing an internship is to gain knowledge. Part of that process involves finding one's own strengths and weaknesses so that you can maximize the former and minimize the latter.

An ethnocentric individual often judges other people and groups by comparing them to the culture that the person grew up in or favors. Fortunately, this type of bias can be moderated by increasing self-awareness, avoiding stereotypes, and being open minded, all of which help a person to step out of their cultural box and see people as individuals instead. Appreciating diversity in this way can benefit any agency, organization, or nation. Hence, it is best to try to respect and appreciate the diversity in one's immediate environment. After all, every culture is unique and has its own strengths.

It does take time and effort to gain a deeper understanding of other cultures. Yet, the more you learn about clients and their cultures, the better able you are to help them. Probably the most effective way to increase your awareness and appreciation of other cultures is through direct experience and observation. However, indirect methods help as well. For instance, reading books or articles, watching movies, viewing internet videos, listening to TED talks, and so forth are effective ways of accessing cultural information. In addition, your practicum supervisor may have some suggestions about expanding your awareness while at the site. You may find it useful researching certain cultures to avoid the uncomfortable feeling of offending someone by unintentionally saying the wrong thing or acting inappropriately.

Relating to Other Cultures

As an intern, you are likely to meet people who are different from you every day. There are many ways to react to these differences, and your ability to display a non-defensive posture, to learn about the client, and to become aware of your own reactions will need to be developed. Most human services workers will try to learn about the client population in a variety of ways to improve the quality of the services they provide. The better the intern can relate to the client, the more likely the client is to develop trust in the intern and share their concerns and problems. Continuing Education programs often help professionals learn more about how to effectively deal with cultural diversity and inclusion or multiculturalism. Once a professional relationship begins to form, some clients are willing to discuss their culture and belief systems, especially if you have expressed interest in learning about them.

Acceptance and Cultural Competence

Successful internships usually require developing some degree of skill in cultural competence. After all, one mission of human services is to empower the client, so knowing how that works in each individual's environment is important. Each discipline, from social work to law enforcement, will require its own set of skills. However, some things are important for all of them. In general, the principle of acceptance is part of a foundation for building a working relationship between the client and the human services worker. Although it is not necessary to agree with any given practice, acceptance usually involves some degree of empathy or concern. Mutual respect is also established as a result of affirming someone's individuality and recognizing the strengths of the person, including those of their cultural background. In a sense, successful human services workers embrace each person's unique contribution to humanity.

Self-Monitoring

It is important to be aware that your personal views and beliefs may have an impact on your client's life. Consequently, it behooves you to practice monitoring your own reactions while interacting with them. After all, you will probably express your own beliefs nonverbally through such things as facial expressions, speech patterns, and the like. People pay a lot of attention to nonverbal signs, so it is important to self-monitor (the process by which an individual analyzes their own behavior and actions). This activity involves self-reflection so that you can identify times when who you are either helps or hurts your work. Such awareness increases your chances of responding more effectively in the future. Self-monitoring, then, is an important skill to have, and your internship is an excellent place to begin to acquire this ability or improve it.

Dealing with Mistakes

Mistakes are inevitable. However, each one is also an opportunity to learn. As a student, you are in a unique situation to take advantage of this possibility because you are under an umbrella of protections provided by your professor, supervisor, and your role of being a learner, and not a professional yet. This status allows you some room to stumble as you learn to walk, so-to-speak. Indeed, the internship may be the last time in your career you have this much room to learn without suffering serious consequences.

As an intern, if you find yourself in an awkward situation you do not know how to handle, it is not the end of the world. This status also permits you to be honest about mistakes, apologize for them if necessary, and then discuss them with your supervisor or instructor so that you can move forward by learning from the situation. Dwelling on the mistake is not going to change it, so it is helpful to focus on how it can be handled better next time.

Doing a little homework is another way to deal with being new or inexperienced. For instance, if you know that some duty or interaction is likely to be challenging for you, then it may help to prepare for it. Role-playing is often helpful because it allows you to practice alternate ways to deal with such situations and learn what feels most comfortable or compatible with your personality and style. A colleague or coworker may be willing to assist with this role-playing activity. It also helps to know that interns are seldom in situations where what they do can result in serious damage or harm, providing they pay attention to safety.

Typical Examples of Diverse Human Phenomena

There are many cultural, racial, and ethnic differences to appreciate in understanding human behavior – far too many to consider in any book, let alone one this size. Fortunately, your other classes should have discussed many of these issues as they affect people's perception, experience, and behavior. In addition, it is important to remember what we said about the four great "isms" that we are all prone to, consciously and unconsciously: racism, sexism, ageism, and classism. Your internship is likely to be focused on or deal with certain groups more than others. However, there are some general forms of diversity we can at least point out here. Before you read through some of the possibilities that follow, it might be a good idea to reflect on your own conscious and unconscious views and feelings about each one. That way, you may also gain some insight into your worldview.

Differing Age-Related Perspectives

Age is something we all deal with when it comes to diversity since each developmental stage involves facing its own challenges. Further, as we move through the life cycle, our perspectives change. For example, a child sees things differently than an adult and an older adult may see things differently than a younger one. These are age-related factors you may encounter in your internship, which create a diversity of perception and experience. Many internships involve working with just a portion of the life cycle, such as agencies that specialize in various age-related populations ranging from children's services through geriatric services. Other internships involve a wide range of ages. Whichever the case, this aspect of the internship becomes more complex when there is a significant gap in the age of the intern and the clientele the agency serves.

Working with Children

Agencies that provide services primarily to children, such as those in daycare or educational settings, are the most likely to have clear guidelines and rules governing internship behavior. As a group, children share more similarities than adolescents, adults, or the aged because they have not had as much time to differentiate themselves. Still, depending on how diverse the center's clientele is, there may be many differences you encounter because parenting expectations and practices reflect cultures as well as backgrounds.

Because children are a vulnerable population, you are likely to encounter such things as background checks, state rules, specific agency requirements, and close supervision in these settings. In addition, most students who intern at these sites either have experience with children or a strong interest in them. If sitting on the floor, getting down on your hands and knees, participating in spontaneous play, and dealing with rapid changes in behavior are not a part of your personal style, then this type of setting may not be for you.

Working with Adolescents

Adolescence is often a time when young adults struggle to do well in a given area or areas, and the clinician can point them in a positive direction. However, working with adolescents is sometimes said to be similar to walking a tight rope: If a professional leans too much in one direction, they risk appearing authoritarian, which may lead to a loss of trust or even rebellion by the adolescent. If the professional leans too far toward being a buddy, then they will likely lose their authority, which means they may not be taken seriously. Effectively dealing with age-related diversity requires keeping a good balance between what is needed for the client to succeed and helping that adolescent take the necessary steps they need to get there without doing it for the individual. Walking this tight rope can be difficult and exhausting at first, but like many things, ability comes with practice.

When working with adolescents, it may help to think back to your adolescent years, especially if they were challenging. For example, it might be a good idea to remember what it was like to make decisions on your own for the first time. Sometimes adolescents feel that they know what is best for them, and they perceive everyone else as stupid, especially adults – which can include you! In this case, telling someone what to do is unlikely to be helpful.

Simply asking questions to ensure that adolescents have thought things through fully might be more effective. Sometimes, of course, the decisions adolescents make are not the best choices. When that happens, be careful not to be quick to judge but instead to view this development as an opportunity to talk to them about what they have learned from the decision. When working with adolescents, it is easy to feel like your work does not matter because no one is even listening. However, it is often the case that they may be paying more attention than meets the eye through such processes as observational learning or modeling!

Working with adolescents is a skill that comes with education, practice, and field experience because, in part, different cultures expect different types of interactions with adolescents. Are you a human services worker aiding a family that expects children to be seen and not heard? Or, are you working with a family that gives children and adolescents free reign to express themselves in whatever manner they choose? In either instance, it may be helpful to realize these cultural and socioeconomic differences are active in each family or social situation. Similarly, it is important to know about and to recognize adolescent subcultures that affect your client. Learning subculture and counterculture behaviors may assist with better understanding and provide more accurate and appropriate methods of helping the client.

Working with the Elderly

There are at least two important factors related to age to keep in mind when working with older populations. One is that people become increasingly diverse in terms of their background and preferences as they age. After all, they have had more time to experience the possibilities life has to offer! Everyone has their own story that they have played an active role in creating. The other dimension to consider is that for the most part, the intern is much younger than the client in this setting. That difference creates special challenges. The greater the age gap, the more drastic the differences can be. Some cultures genuinely appreciate the elderly. In general, however, ours tends to value youth more than the aged. Like any other challenge, differences in age can be worked through. In addition, working with a population that is further along on life's timeline than you are can be viewed as an important learning opportunity. If the human services worker is considerably younger than the client, the client may have difficulty seeing the intern as credible. How could the client trust what the human services worker is telling them if that person has not lived as long and experienced what they have? Sometimes an interesting reversal occurs when an intern happens to be older than the supervisor or instructor. In either case, the general guidelines are the same: Be respectful, keep an open mind, and focus on the matter at hand. Sometimes it is helpful to acknowledge the age difference and talk about it as a way of bridging these gaps.

Differing Socioeconomic Perspectives

Socioeconomic status includes such factors as the income level and social class in which clients are raised, their educational level, their occupation (or the lack of one), etc. All these phenomena can affect an individual's perspective on the world, how they view others, their personal and social expectations, mannerisms, language, and more. For example, a client who is constantly dipping below the poverty line will have problems and face decisions that more economically-secure clients may never face. Understanding the reality of a client's life will help you to establish greater credibility and rapport. Maintaining an open mind by discarding preconceived notions you may have about people in various socioeconomic situations will help.

Of course, social interaction always goes two ways. Thus, you may want to be aware of how the client views you in terms of differences as well. For example, a struggling client may resent a human services worker who seems to be living a more "luxurious" lifestyle. Someone else might "fall between the cracks," meaning they make too much money to qualify for a program but still need help. A wealthy client may become uncomfortable about working with someone who makes much less money than they do. Right or wrong, these reactions happen all the time and will need to be addressed. These situations and many others may make it difficult for clients to open up to you.

Differing Gender Perspectives

The roles of men and women have changed over time, but there have always been distinct differences between the two. People are trained in their gender roles from birth, and gender role expectations are reinforced throughout one's life. This gender training eventually results in a personal view of masculinity or femininity and an idea of where the individual and others fit within that framework. Sometimes people develop certain ideas about what jobs men do and what jobs women do, especially those who come from a traditional background or culture. Thus, they may be surprised when they encounter people working in fields that challenge these fixed notions of gender roles.

Marital therapists often deal with differences between the communication styles of men and women. For example, men are often found to focus more on concrete issues, problem-solving, and action. Women tend to place a greater emphasis on interaction and on the emotional aspects of a situation. These differences in both verbal and nonverbal communication styles can also influence even the way men and women explain a given situation. Because of these differences, each member of a partnership may describe the same incident in an entirely different way.

Example:

When behaving similarly in identical situations, a man may be described as assertive, whereas a woman might be described as aggressive. Similarly, behavior seen as sensitive or nurturing when carried out by a woman may be perceived as weak or effeminate when carried out by a man.

Differing Religious Perspectives

The religious beliefs of a client population can vary tremendously and may range from outright fanaticism to complete atheism. This type of diversity often reflects the nature of the community an individual inhabits and ties into ethnicity as well. Many, if not most, clients rely on their religiosity to guide them through difficult times or when making important decisions. Sometimes, this dimension of their lives involves groups or community, such a church, synagogue, or mosque. Though it is often best not to pry, human services workers should try to develop a basic understanding of a client's religious views. Not only can doing so demonstrate interest and respect, but it can also help one develop a better sense of who a person is, what their social resources are, and how they cope with problems. Ignoring one's religious beliefs may also seem offensive to some.

As a human services professional, you'll want to understand how spirituality is formed. Some people are born into a faith and are immersed in it from a young age. Others may develop a connection with a religion later in their lives. Often, people start off in a certain religious direction but later in life move away from it. Occasionally, people have conversion experiences, which are very powerful and often transformative. The bottom line, then, is that it is important to work within a client's own belief system rather than ignoring or "fighting" with it.

Example:

In some cultures, a female has little "voice," meaning that many decisions are made for her in life, often by a male figure, whether it be a husband, a father, a grandfather, or an uncle. Although acceptance does not necessarily mean agreement, not understanding or appreciating these cultural practices may make work very difficult for the human services professional and could even be destructive to the relationship.

Differences in Family Perspectives

Human services workers of all types, including interns, may encounter ways of viewing the family that are unfamiliar to them. Every family unit is unique and not all relationships within families have the same type of impact on their family structure. Someone who is married may have a very different expectation about their personal relationships than someone who is single. Divorce is becoming more prevalent today but there are also some groups and individuals who look down on it. Part of our responsibility is to become familiar with individuals and not stereotypes.

Each family is unique and can be its own "mini culture." Since family plays such a large role in forming an individual's personality, worldview, values, and behaviors, understanding a client's family of origin can help you to understand the client. The same holds true, of course, for the individual's current family situation. Therefore, knowing about the role the family plays in a person's life is important.

If, for example, a client is close with their family, they are more likely to have a strong support system behind them. Sometimes, however, the client has no family and their only support is their case worker. Frequently, the family is the source of many of the client's current problems. In small towns, even the family's reputation may be important to know about, as others often make assumptions and treat people based on that reputation, for good and for ill.

The Single "Family"

A single person is not, by definition, a "family." However, they do come from families. They often see friends as family and the "single experience" is becoming far more common as a preferred choice. Often, being single means having to deal with other people's biases about families. For example, a single person's family of origin may exert pressure on them to have a family. Friends and family often ask single people when they are going to get married. Married people all too often think that everyone wants to be married just like them. Including a single friend in group activities can make the friend feel like the odd person out. In addition, employers may "expect" more from them because they do not have a spouse, partner, or child to take care of after work. The result for the single person may be working longer hours, more evenings, on more holidays or weekends than those who are married and have families.

Single people must deal with both positive and negative perceptions. For example, people only see their freedom or think that single people are lonely, sad, or that there is something “wrong” with them for following this lifestyle. The fact of the matter is that some people just do not want to get married. In other instances, single people see marriage as a possibility but not a priority as their careers or personal interests might be more important to them.

Couples Without Children

Approximately 10 percent of married couples do not have children. About half of those cannot have them biologically. Some who want children, then, may adopt while others do not. Either way, other people may judge these couples as having a deep flaw in their biological makeup or character. However, not all individuals or couples are ready or interested in becoming parents. In fact, many couples who choose not to adopt or have children of their own are quite happy, even happier than couples who do have children because children often decrease marital satisfaction for a good number of years. In addition, times are changing, and it is becoming more common to be unmarried or even un-partnered. Some people are dedicated to their work. Others are involved in meaningful activities that tie up much of their time. Some couples are simply happy with one another and do not feel that they need anything else in their relationship. It is important to be free of pre-judgments when assessing any families. There are so many factors that influence the life decisions we make, and it is our job to be open and understanding to these varying conditions.

The Single Parent

There are also single parents who are judged in negative ways by others. It is interesting when some people see or hear about a single dad; they think that the man must be a good dad for stepping in and taking care of his child. Yet, when they see a single mom, often society looks at her very differently. The fact that moms do not get as much credit as single dads do is a problem. Sometimes they are often seen as women just wanting to get money from the government, and, at other times, single moms are pitied for having a child with a “father who does not have any involvement with the child/children.” Of course, many people also look down on “deadbeat dads,” who fail to live up to their parental responsibilities.

The fact of the matter children constitute the largest number of poor people in America and most of them live with single parents. Most single parents are younger, poorly educated or trained women. It does not take much thought to realize under these conditions that being a single parent is incredibly difficult, especially if you are among the so-called working poor who earn too much money and do not qualify for welfare or childcare benefits. Imagine how hard it would be to take care of small children, survive on a minimum wage without health care benefits, and try to better yourself all at the same time!

The Blended Family and “Nonstandard” Parents

Blended families come in all shapes and sizes. In fact, they may even become the norm soon as the nuclear family declines. Blended families include divorced and remarried parents, homes that care for foster children, as well as situations where relatives are raising another family member’s child(ren), such as grandparents parenting their grandchildren. In addition, many couples today live together without being married, but still have children. No matter how blended families are put together, they face the same challenges that other families do and often even more.

Same Sex Couples

People hold different views on same sex marriages. Some accept same-sex marriages (and parenthood), believing that you fall in love with who you fall in love with. Others believe that same sex relationships are wrong based on religious beliefs. However, it is important to realize that same sex couples may face the same interpersonal, financial, and social problems so-called “straight” couples and parents do, and sometimes even more.

Differing Gender Orientations

Sexual values and orientations are based on the personal beliefs of an individual, and one’s attitudes or feelings about sex and sexuality. People hold different beliefs about sexual values and practices based on such things as their backgrounds. No matter what one’s sexual values may be, unless they involve abuse, a human services worker should keep an open mind on the matter. It is not up to the human services worker to judge the client but to help the client to the best of the worker’s ability. If an intern is not able to separate their values from those of the client when it comes to sexual values and orientations, then they should discuss the matter with the instructor or supervisor.

Issues involving sexual orientation can be intense and emotionally driven. Sexual orientation does, however, have a great impact on an individual’s life and how they experience the world. As a society, the United States does not uniformly accept homosexuality.

Because views on homosexuality are strongly influenced by family and religion, it is difficult to alter these perceptions. Some sex researchers use the term non-heterosexual rather than homosexual because that term is more inclusive. For instance, non-heterosexual includes transgender and non-binary persons as well. Regardless of one's opinion, a human services worker must do their best to treat everyone equally. Even though same sex marriage is legal in an increasing number of countries, including the United States, there is still discrimination against the LGBTQ+ community.

Sexual identity, orientation, and behavior are sensitive topics at the personal, interpersonal, and social levels. Therefore, you may want to think about how you would respond if a client shared this kind of information with you. Reacting negatively or carelessly may irreparably damage your relationship with a client.

Geographic Perspectives

Like many countries, the United States has several regional cultures. Typically, they include New England, the South, the Midwest, and Southwest, and the West and East coasts, though it is possible to break the country into even smaller geographic regions if desired. Typically, they include historical, socioeconomic, cultural, political, and linguistic or "accent" differences. People are heavily influenced by their environments, especially their places of origin. Even when we move to a different geographical region, we often retain the values and ways of life that we are accustomed to after even becoming "acculturated" to the new region. For example, people from the North, especially New York City, usually talk, walk, and live life "faster" than those from the South, particularly the Deep South. American Indians have several geographic tribal regions, each of which has its own customs.

There are at least two good reasons to do some research on your client's geographic background. First, if you are not familiar with their customs, you may strongly offend them and damage any future relationship. Second, by becoming familiar with their customs, the human services worker will build rapport with clients, who, in turn, may become more likely to trust the worker and be more open to assistance.

Physically Challenged Perspectives

When encountering someone who is physically or mentally challenged, people often react with a sense of pity, superiority, or ignorance. Sometimes people even feel frightened or worry that something similar could happen to them and pull away from those who are challenged. The most common reaction, though, is feeling awkward and uncomfortable. It can be difficult to know how to act or what to say when you encounter clients with these challenges.

People with physical and mental challenges are often labeled. If they have a physical or mental handicap, they are sometimes seen as incompetent or even dangerous as in the case of an intellectual disability (formerly known as retardation) or schizophrenia. Seeing these possibilities instead of the individual is likely to cause unnecessary problems for the intern and the client. One of the key things to remember when you encounter someone with a physical or mental disability is that the disability is only one aspect of the person's life. Each person with a disability is a distinct individual with a unique personality and set of life circumstances.

It is also important to realize that a disability affects each client differently depending on a variety of factors, including how long the person has dealt with the disability, the severity of the disability, and the individual's personality and coping style. Keep in mind that people with physical and/or mental problems and disabilities are fully human: We all have dreams, fears, challenges, and hopes that puts us in the same boat. Though they may look or act differently, each client has their own thoughts, feelings, issues, strengths, and ideas to bring to the table, just like any other person. Sometimes the client's ideas, adjustments, and solutions may be better than yours!

Unique Circumstances

Persons with a Criminal Background

Some internship sites focus on working with people who have criminal backgrounds. In some agency settings, you may encounter clients who also have a criminal background even though your work focuses on helping them in other areas. Some clients may have committed crimes for typically criminal reasons like greed. Others may have done so in relation to a mental health problem like addiction or poverty. People who have a criminal past but have reformed oftentimes still carry the stigma and bear the prejudice of being an "ex-con." Sometimes interns need to "get used" to these kinds of criminal backgrounds if they have never encountered them before. Still, all human services workers must still see these individuals for who, not what, they are if they come to you for help.

It may help to remember that prison is not a nice place. Sometimes crimes are committed there as well, which means that your client may have suffered in some terrible ways, such as being raped, but did not report it. Regardless, trauma is trauma and will have deleterious effects on whomever suffers it. For the most part, clients with criminal records need to be treated as just another person who needs assistance, unless, of course, they pose a risk to one's safety.

Example:

An intern is working at a place such as Job and Family Services. The intern feels that since they follow the law, it is unfair to get an ex-con a job while there are people on the caseload with no criminal records who need the same help. In this case, the intern may need to examine their values and look for the possibility of countertransference, especially if the intern happened to be a victim of a crime. After all, someone with a criminal background who is trying to reform means fewer tax dollars spent on crime, and more tax revenues, which benefit society overall. In addition, many recovering addicts have a criminal past, and helping them become fully engaged citizens brings similar benefits.

Undocumented Persons

Undocumented persons create a unique situation for some interns. If one comes across a client who is an undocumented person, the clinician should first make sure he or she is familiar with the agencies policies on that matter. If there is no policy, the clinician should then talk to the supervisor as to what to do about the situation. Remember, there are some legal and ethical issues associated with this area of human services work, such as the risk of deportation if authorities find the client is here illegally.

Be sure to consider your own views on these matters and do some research on the issues as some beliefs are not supported by facts. For example, sometimes people think that those who illegally enter this country are here to steal jobs or commit violent crimes. However, it turns out that most of the jobs that undocumented persons take are difficult, undesirable, and pay low wages, even below minimum wage. Moreover, illegal immigrants have a lower incidence of violent crime than legal citizens since they have much to lose if they become involved in the criminal justice system.

Challenges Along the Way

Scenario: A young man, around 25-years-old, comes into the agency. He happens to be an immigrant from Iraq. The intern had a family member die in the 9/11 attacks and has strong anti-Muslim feelings. In this case, the intern should probably reflect on the situation. If they realize that their personal issues may have a negative impact on the work, then the individual should talk with the supervisor about the possibility of countertransference and how to handle it.

Tools for Chapter 6

No matter what the person's life story may include, clients come from all sorts of perspectives and backgrounds. They come to see a professional because they need help, not to deal with someone else's biases. Having a strong sense of self-awareness is one way to make sure one provides equal service to culturally diverse clients. Take some time to reflect more on your own thoughts and beliefs about cultural diversity. It may be helpful to write down your self-reflections and even to compare them with those of a colleague or a friend. However, it is important to remember that no one likes to admit biases or prejudices. Though honesty is essential for self-awareness, it also helps to find someone who you trust to discuss sensitive issues.

Activity 1: What Would You Do?

Today you are meeting a new client, and your job, according to your supervisor, is to help the man get a job. As you read over the file and all the information about the individual, you wonder why a man in his mid-thirties has had only two low-paying jobs before. Then you learn that the client has three criminal charges for a non-violent crime. As you talk to the client, you learn that he is a recovering addict and committed these crimes to support his drug habit. There are four courses of action you can take:

- Tell your supervisor you refuse to take this case for "personal reasons."
- Figure out how to get this man a job, so you can tell your boss this case is completed.
- Push this file to the back burner until you find a more deserving client a job first.
- Tell the client he is on his own and check in on his progress from week to week.

What would you do? Why? Discuss your thoughts on all the options with your classmates. What would you do if the individual was convicted of a violent crime such as robbery, assault, or domestic violence?

Activity 2: Self-Reflections

Go back through the various areas of diversity and identify which ones apply to you or your internship. Then reflect on your own views as well as reactions to them. It might be helpful to do this activity with a friend or in a supervised small group situation like your internship classroom.

CHAPTER OVERVIEW

4: Analyze communication methods in a world of diversity

4.1: Taxonomies of Cultural Patterns

Learning Objectives

- Explain the similarities and differences of Hall, Hofstede and the GLOBE Taxonomies.

To develop confidence in intercultural communication, you must understand differences in cultural patterns. Cultural patterns are the similar behaviors within similar situations we witness due to shared beliefs, values, norms and social practices that are steady over time. In this chapter, you will explore three different taxonomies, which help us understand similarities and differences in these cultural patterns. Specifically, we will examine Edward Hall's High-Low context cultural taxonomy, Geert Hofstede's six dimensions, and Shalom Schwartz's seven dimensions of culture. (Stokes Rice, 2019).[i]

Hall's High-Low Context Cultural Taxonomy

Anthropologist Edward Hall founded the field of intercultural communication in 1959 with his book *The Silent Language*. The book was originally intended for the general public, but it sparked academic research in intercultural communication and fueled interest in subjects like nonverbal communication, according to Keio Communication Review.[ii]

High and Low Context[iii]

Think about someone you are very close to—a best friend, romantic partner, or sibling. Have there been times when you began a sentence and the other person knew exactly what you were going to say before you said it? For example, in a situation between two sisters, one sister might exclaim, "Get off!" (which is short for "get off my wavelength"). This phenomenon of being on someone's wavelength is similar to what Hall describes as high context. In high context communication the meaning is in the people, or more specifically, the relationship between the people as opposed to just the words. When we have to rely on the translation of the words to decipher a person's meaning then this is said to be low context communication. The American legal system, for example, relies on low context communication.

While some cultures are low or high context, in general terms, there can also be individual or contextual differences within cultures. In the example above between the two sisters, they are using high context communication, however, America is considered a low context culture. Countries such as Germany and Sweden are also low context while Japan and China are high context.

Hall defines intercultural communication as a form of communication that shares information across different cultures and social groups. One framework for approaching intercultural communication is with high-context and low-context cultures, which refer to the value cultures place on indirect and direct communication.

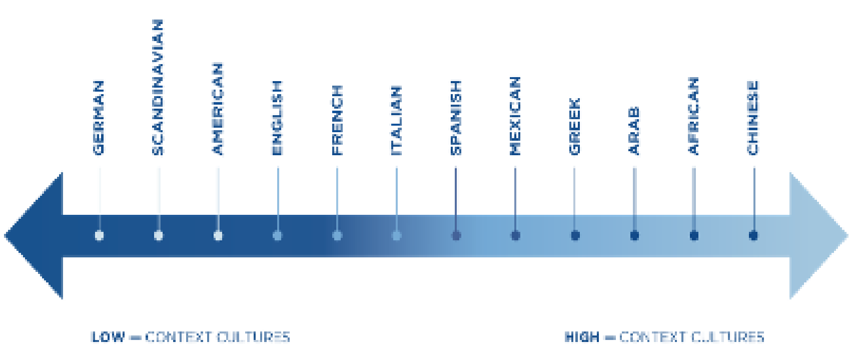

Figure 4.1.1: Low – High Context Cultures

High-Context Cultures

A high-context culture relies on implicit communication and nonverbal cues. In high-context communication, a message cannot be understood without a great deal of background information. Asian, African, Arab, central European and Latin American cultures are generally considered to be high-context cultures.

High-context cultures often display the following tendencies, according to C.B. Halverson's book *Cultural Context Inventory*.

- **Association**: Relationships build slowly and depend on trust. Productivity depends on relationships and the group process. An individual's identity is rooted in groups (family, culture, work). Social structure and authority are centralized.
- **Interaction**: Nonverbal elements such as voice tone, gestures, facial expression and eye movement are significant. Verbal messages are indirect, and communication is seen as an art form or way of engaging someone. Disagreement is personalized, and a person is sensitive to conflict expressed in someone else's nonverbal communication.
- **Territoriality**: Space is communal. People stand close to each other and share the same space.
- **Temporality**: Everything has its own time, and time is not easily scheduled. Change is slow, and time is a process that belongs to others and nature.
- **Learning**: Multiple sources of information are used. Thinking proceeds from general to specific. Learning occurs by observing others as they model or demonstrate and then practicing. Groups are preferred, and accuracy is valued.

Low-Context Cultures

A low-context culture relies on explicit communication. In low-context communication, more of the information in a message is spelled out and defined. Cultures with western European roots, such as the United States and Australia, are generally considered to be low-context cultures.

Low-context cultures often display the following tendencies, according to Halverson:

- **Association**: Relationships begin and end quickly. Productivity depends on procedures and paying attention to the goal. The identity of individuals is rooted in themselves and their accomplishments. Social structure is decentralized.
- **Interaction**: Nonverbal elements are not significant. Verbal messages are explicit, and communication is seen as a way of exchanging information, ideas and opinions. Disagreement is depersonalized; the focus is on rational (not personal) solutions. An individual can be explicit about another person's bothersome behavior.
- **Territoriality**: Space is compartmentalized. Privacy is important, so people stand farther apart.
- **Temporality**: Events and tasks are scheduled and to be done at particular times. Change is fast, and time is a commodity to be spent or saved. One's time is one's own.
- **Learning**: One source of information is used. Thinking proceeds from specific to general. Learning occurs by following the explicit directions and explanations of others. Individual orientation is preferred, and speed is valued.

Communication Dynamics in High- and Low-Context Cultures

Cultural differences shape every aspect of global communication, says *Forbes* contributor Carol Kinsey Goman. This helps explain why people in Japan (a high-context culture) prefer face-to-face communication over electronic technology favored by other industrialized countries like the United States, Canada, the United Kingdom and Germany (low-context cultures).

High-context cultures also prefer personal bonds and informal agreements over meticulously worded legal documents. They "are looking for meaning and understanding in what is *not* said — in body language, in silences and pauses, and in relationships and empathy," Goman says. Meanwhile, low-context cultures "place emphasis on sending and receiving accurate messages directly, and by being precise with spoken or written words," she explains. U.S. business leaders often fall into a communication trap by disregarding the importance of building and maintaining personal relationships when interacting with people from high-context cultures.

People should also watch for differences within high- and low-context cultures. This classification is an oversimplification, according to A.C. Krizan and others in the book *Business Communication*. "For example, although American culture is classified as low context, communication among family members tends to be high context," they write. "Family relationships and members' high level of shared experiences require fewer words because of mutual understandings."

On the other hand, communication between two businesspersons from a low-context culture tends to be more specific and direct. Attention focuses more on what is said than relationships. In China or Japan, words receive less attention than relationships, mutual understandings and nonverbal body language.

Hofstede's Taxonomy**[iv]**

The theory of Hofstede's cultural dimensions constitutes a framework revolving around cross-cultural communication, which was devised by Geert Hofstede. The dimensions collectively portray the impact of the culture ingrained in society on the values of the members of that society. They also describe the relationship between these values and behavior, with the help of a structure based on factor analysis. In other words, this theory studies significant aspects of culture and provides them a rating on a comparison scale.

So far as international business is concerned, the dimensions of culture form an important facet. Knowledge of the manner in which different features of a business are viewed in different cultures, can help a manager in understanding and sailing successfully across the international business market.

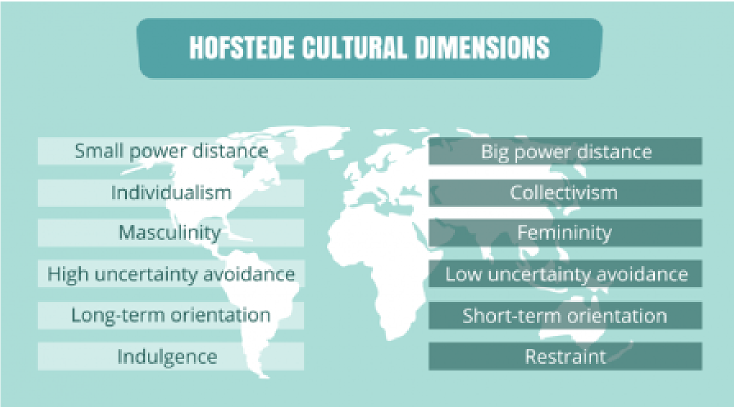

Figure 4.1.2 Hofstede cultural dimensions

In this article, we discuss the topic of Hofstede cultural dimensions by exploring 1) an **introduction**; 2) the **six cultural dimensions of Hofstede framework,** and using those dimensions to better understand cultures and people based on 3) a **case study of cultural differences**; 4) the **urgency of managing cultural difference as part of human resources management**; and 5) **conclusion**.

Hofstede's Cultural Dimensions

The original model of Hofstede was the outcome of factor analysis done on a global survey of the value system of employees at IBM between the years 1967 and 1973. This theory was one of the initial ones which could quantify cultural differences.

The original theory that Hofstede proposed talked of four dimensions, namely power distance, uncertainty avoidance, individualism vs. collectivism and masculinity vs. femininity. After conducting independent studies in Hong Kong, Hofstede included a fifth dimension, known as long-term vs. short-term orientation, to describe value aspects that were not a part of his original theory. Again in 2010, Hofstede devised another dimension, the sixth one, indulgence vs. self-restraint, in an edition of '*Cultures and Organizations: Software of the Mind*', co-authored by Michael Minkov.

Hofstede's work serves as the base for other researches in cross-cultural psychology, inviting a number of researchers to study different aspects of international business and communication. These dimensions founded by Hofstede illustrate the deeply embedded values of diverse cultures. These values impact not only how people with different cultural backgrounds behave, but also the manner in which they will potentially behave when placed in a work-associated context.

This is a brief overview of the six cultural dimensions:

1. **Power Distance**: This dimension explains the extent to which members who are less powerful in a society accept and also expect that the distribution of power takes place unequally.
2. **Uncertainty Avoidance**: It is a dimension that describes the extent to which people in society are not at ease with ambiguity and uncertainty.
3. **Individualism vs. Collectivism**: The focus of this dimension is on the question regarding whether people have a preference for being left alone to look after themselves or want to remain in a closely knitted network.
4. **Masculinity vs. Femininity**: Masculinity implies a society's preference for assertiveness, heroism, achievement and material reward for attaining success. On the contrary, femininity represents a preference for modesty, cooperation, quality of life and caring for the weak.
5. **Long-Term vs. Short-Term Orientation**: Long-term orientation describes the inclination of a society toward searching for virtue. Short-term orientation pertains to those societies that are strongly inclined toward the establishment of the absolute truth.
6. **Indulgence vs. Restraint**: This revolves around the degree to which societies can exercise control over their impulses and desires.

Hofstede's Dimensions and Understanding Countries, Culture and People

According to Geert Hofstede, culture is the mind's collective programming that differentiates between one category of people and members of one group from another. The term 'category' might imply nations, religions, ethnicities, regions across or within nations, genders, organizations, or occupations.

#1: Power Distance

Power distance stands for inequality that is defined not from above, but from below. It is, in fact, the extent to which organizations and societies accept power differentials.

Societies with large power distance are characterized by the following features:

- Autocracy in leadership;
- Authority that is centralized;
- Paternalistic ways of management;
- A number of hierarchy levels;
- The acceptance of the privileges that come with power;
- A lot of supervisory staff;
- An expectation of power differences and inequality.
- Societies that have small power distance possess the following features:
- Participative or consultative style of management;
- Decision-making responsibility and authority decentralized;
- Flat structure of organizations;
- Supervisory staff small in proportion;
- Questioning the authority and lack of acceptance;
- An inclination toward egalitarianism;
- Consciousness of rights.

#2: Uncertainty Avoidance

Uncertainty avoidance is the extent to which the members belonging to a society are capable of coping with future uncertainty without going through stress.

Weak uncertainty avoidance comes with the following features:

- Undertaking risk;
- Flexibility;
- Tolerance toward differing opinions and behaviors.

Strong uncertainty avoidance is represented by the following aspects:

- Tendency to avoid risk;
- Organizations that have a number of standardized procedures, written rules, and clearly delineated structures;
- Strong requirement for consensus;
- Respect for authority;
- Requirement for predictability highlighting the significance of planning;
- Minimal or no tolerance for deviants;
- Promotions depending upon age or seniority.

#3: Individualism vs. Collectivism

Individualism set against its opposite collectivism defines the extent to which individuals are inclined toward remaining in groups.

Individualistic cultures are characterized by:

- Fostering contractual relationships that revolve around the fundamentals of exchange. These cultures engage in the calculation of profit and loss prior to engagement in a behavior.
- Concentration on self or at the most very near and dear ones, and concern with behavioral relationships as well as own goals, interests, and needs.
- Emphasis on personal enjoyment, fun, and pleasure, over duties and social norms. They are a part of a number of in-groups which hardly have any influence on their lives.

- Self-sufficiency and value independence, and placement of self-interest over collective interest. Confrontation is accepted as an attribute.
- Stress on horizontal relationships (such as the relationship between spouse and spouse) rather than vertical relationships (such as the relationship between parent and child).
- The notion that they hold unique beliefs.

Collectivistic cultures are characterized by:

- Behavior as per social norms that are established for maintenance of social harmony among in-group members;
- Considering the wider collective with regards to implications of their actions;
- Sharing of resources and readiness to give up personal interest keeping in mind the collective interest;
- Favoring some in-groups (such as friends and family);
- Being a part of a few in-groups that have an influence on their lives. Rather than being individualistic, they have an increased inclination towards conformity;
- Increased concern regarding in-group members. They show hostility or indifference toward out-group members;
- Emphasis on harmony and hierarchy within group;
- Regulation of behavior with the help of group norms.

#4: Masculinity vs. Femininity

Masculinity and femininity revolve around the emotional role distribution between genders, which is again a prime issue in a number of societies.

Masculine cultures possess the following characteristics:

- Clearly distinct gender roles;
- Benevolence has little or no significance;

Men are expected to be tough and assertive with a concentration on material achievements;

- Much value is associated with mastery of people, nature, job, and the like;
- Sense of humor, intelligence, affection, personality are considered preferred characteristic traits of a boyfriend by the women;
- Understanding, wealth, and health are considered desirable characteristic traits of a husband by the women.

Feminine cultures possess the following characteristics:

- Overlapping of social gender roles;
- Men, as well as women, are expected to be tender, modest, with focus on the quality of life;
- Emphasis on the non-materialistic angles of success;
- The preferred traits in boyfriends and husbands are the same.

#5: Long-Term vs. Short-Term Orientation

This is based on the Confucian dynamism. According to the teachings of Confucius, the following aspects of life are evident:

- Unequal relationships existing between people ensure the stability of society.
- Every social organization has its prototype in the family.
- Virtuous behavior involves treatment meted out to others in a similar manner as one prefers to be treated oneself.
- So far as tasks in life are concerned, virtue comprises acquiring skills, working hard, education, being wise in spending as well as showing perseverance and patience.

Long-term orientation (high Confucian values) reflects the following:

- A futuristic, dynamic mentality;
- Emphasis on a relationship order depending on status, and observance of this order;
- Emphasis on persistence and perseverance;
- Stress on possessing a sense of shame;
- Stress on thrift;
- Positive association with economic growth;
- Inclination toward interrelatedness represented in sensitivity toward social contacts.

Short-term orientation (low Confucian values) is characterized by the following:

- Orientation toward past and present;
- Focus on respect for tradition;
- A comparatively static, more conventional mentality;
- Emphasis on saving face;
- Emphasis on personal steadiness;
- Focus on stability;
- Emphasis on reciprocation of gifts, favors, and greetings;
- Negative association with economic growth.

#6: Indulgence vs. Restraint

The dimension of indulgence vs. restraint focuses on happiness. A society that practices indulgence makes room for the comparatively free gratification of natural and basic human drives pertaining to indulging in fun and enjoying life. The quality of restraint describes a society that holds back need gratification and tries to control it through stringent social norms.

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***Think About It . . .* Country Comparison**

From years of research, Geert Hofstede organized 52 countries in terms of their orientation. Visit this website and at the bottom of the page go to the country comparison tool and begin exploring Hofstede's dimensions from different cultures.

When looking at Hofstede's research and that of others on individualism and collectivism, it is important to remember is that no culture is purely one or the other. Again, think of these qualities as points along a continuum rather than fixed positions. Individuals and co-cultures may exhibit differences in individualism/collectivism from the dominant culture and certain contexts may highlight one or the other. Also remember that it can be very difficult to change one's orientation and interaction with those with different value orientations can prove challenging. In some of your classes, for example, does the Professor require a group project as part of the final grade? How do students respond to such an assignment? In our experience we find that some students enjoy and benefit from the collective and collaborative process and seem to learn better in such an environment. These students have more of a collective orientation. Other students, usually the majority, are resistant to such assignments citing reasons such as "it's difficult to coordinate schedules with four other people" or "I don't want my grade resting on someone else's performance." These statements reflect an individual orientation.[v]

GLOBE Taxonomy

GLOBE stands from Global Leadership and Organization Behavior Effectiveness. It is a means of compiling information on what are the dominant patterns of a culture. The measures that are defined by Hofstede include: power distance, uncertainty avoidance, in-group collectivism, institutional collectivism, gender egalitarian ism, assertiveness, performance orientation, future orientation, and humane orientation. If a culture's numbers are above zero on the GLOBE scale, then they have high dimensions. If they are low on the GLOBE scale, they will be prone to have low dimensions.[vi]

- Power Distance: The degree to which people believe that power should be stratified, unequally shared, and concentrated at higher levels of an organization or government
- Uncertainty Avoidance: The extent to which people strive to avoid uncertainty by relying on social norms, rules, rituals, and bureaucratic practices to alleviate the unpredictability
- In-Group Collectivism: The degree to which people express pride, loyalty, and cohesiveness in their families
- Institutional Collectivism: The degree to which a culture's institutional practices encourage collective actions and the collective distribution of resources
- Gender Egalitarianism: The extent to which people minimize gender role differences and gender discrimination while promoting gender equality
- Assertiveness: The degree to which people are assertive, confrontational, and aggressive in social relationships
- Performance Orientation: The extent to which people encourage others to improve their task-oriented performance and excel.

- Future Orientation: The degree to which people engage in future orientated behaviors such as planning, investing in the future, and delaying gratification
- Humane Orientation: The degree to which people encourage others to be fair, altruistic, friendly, generous, caring, and king

The "Global Leadership and Organizational Behavior Effectiveness" (GLOBE) Research Program was conceived in 1991 by Robert J. House of the Wharton School of Business, University of Pennsylvania. In 2004, its first comprehensive volume on "Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies" was published, based on results from about 17,300 middle managers from 951 organizations in the food processing, financial services, and telecommunications services industries. A second major volume, "Culture and Leadership across the World: The GLOBE Book of In-Depth Studies of 25 Societies" became available in early 2007. It complements the findings from the first volume with in-country leadership literature analyses, interview data, focus group discussions, and formal analyses of printed media to provide in-depth descriptions of leadership theory and leader behavior in those 25 cultures. Cultural Dimensions and Culture Clusters: GLOBE's major premise (and finding) is that leader effectiveness is contextual, that is, it is embedded in the societal and organizational norms, values, and beliefs of the people being led. In other words, to be seen as effective, the time-tested adage continues to apply: "When in Rome do as the Romans do." As a first step to gauge leader effectiveness across cultures, GLOBE empirically established nine cultural dimensions that make it possible to capture the similarities and/or differences in norms, values, beliefs –and practices—among societies. They build on findings by Hofstede (1980), Schwartz (1994), Smith (1995), Inglehart (1997), and others. They are: Power Distance: The degree to which members of a collective expect power to be distributed equally. Uncertainty Avoidance: The extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate unpredictability of future events. Humane Orientation: The degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others. Collectivism I: (Institutional) The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action. Collectivism II: (In-Group) The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families. Assertiveness: The degree to which individuals are assertive, confrontational, and aggressive in their relationships with others. Gender Egalitarianism: The degree to which a collective minimizes gender inequality. Future Orientation: The extent to which individuals engage in future-oriented behaviors such as delaying gratification, planning, and investing in the future. Performance Orientation: The degree to which a collective encourages and rewards group members for performance improvement and excellence.[vii]

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[i] Stokes Rice, 2019

[ii] online.seu.edu/articles/high-and-low-context-cultures/

[iii] courses.candelalearning.com/...-by-culture-2/

[iv] https://www.cleverism.com/understanding-cultures-people-hofstede-dimensions/

[v] courses.candelalearning.com/...-by-culture-2/

[vi] http://tevinsic.blogspot.com/2012/03/cultural-patterns-and-communication_02.html

[vii] https://www.inspireimagineinnovate.com/pdf/globesummary-by-michael-h-hoppe.pdf

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4.2: Stereotypes, Prejudice, and Discrimination

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4.3: Combating Bias

What you'll learn to do: Discuss strategies for creating a functional workplace by combating biases

Our perceptions and resulting judgments are prone to error, and the associated terms are often used without a clear understanding of the distinctions between and significance of a particular term.

Understanding both the errors and the terminology creates an awareness that is a step toward creating a shared and inclusive view of reality—and possibility—in the workplace.

Learning Outcomess

- Describe the differences between stereotypes, prejudice, and discrimination
- Discuss the impact bias might have on communication in the workplace

Stereotypes, Prejudice, and Discrimination

Social perception is relative, reflecting both positive and negative impressions of people based on a range of factors. Our perceptions of people help to allow us to make decisions and snap judgments, but can also lead to biased or stereotyped conclusions. Although often used interchangeably, the terms used to describe these perception errors—stereotype, prejudice and discrimination—have different meanings and connotations.

Stereotypes are oversimplified generalizations about groups of people; stereotypes can be based on race, ethnicity, age, gender, sexual orientation—almost any characteristic. They may be positive (usually when referencing one's own group, such as when women suggest they have better soft skills), but are often negative (usually toward other groups, such as when members of a dominant racial group suggest that a minority racial group is dangerous or stupid).

In either case, the stereotype is a generalization that doesn't take individual differences into account. As novelist Chimamanda Ngozi Adichie explains in a TED Global talk titled "**The Danger of a Single Story**," the problem of stereotypes is not that they are wrong, but they are incomplete. Adiechie is a storyteller par excellence; with good humor and keen observation, her talk raises our awareness of everyday errors and is a powerful antidote to stereotypes.

Prejudice refers to the beliefs, thoughts, feelings, and attitudes someone holds about a group. A prejudice is not based on one's experiences; instead, it is a prejudgment, originating outside actual experience. In the 1970 documentary **Eye of the Storm**, Jane Elliott illustrates the way in which prejudice develops. The documentary shows how defining one category of people as superior (in this case, children with blue eyes) results in prejudice against people who are not part of the favored category.

While prejudice refers to biased thinking, **discrimination** consists of actions against a group of people. Discrimination can be based on age, race, religion, health, and other indicators. Discrimination can take many forms, from unfair housing practices to biased hiring systems. **Equal Employment Opportunity** legislation and enforcement by the EEOC is an attempt to prevent discrimination in the workplace. However, we can't erase discrimination from our culture just by passing laws to abolish it. As alluded to in the discussion of race, discrimination is a complex issue that relates to educational, economic, legal, and political systems in our society.

Prejudice and discrimination can overlap and intersect. One area of particular opportunity is raising awareness of unconscious bias. In a *Fast Company* article titled "**How Unconscious Bias Affects Everything You Do**," author Howard Ross relays a classic example of how major orchestras overcame systemic hiring bias to achieve relative gender equity. Although there were a number of contributing factors (for example, advertising auditions rather than relying on invitations only) the critical factor was implementing blind auditions where raters did not see the musicians. The critical aspect of this example is that the bias wasn't overcome until auditioners were asked to remove their shoes before entering the audition area. Prior to that, raters were still influenced in their judgement by the sound of a person's shoes (i.e., the sound of either heels or flat shoes led the raters to make a judgement about the gender of the auditioner).

Unconscious bias isn't limited to a particular industry or gender. Ross notes that "Over 1,000 studies in the past 10 years alone have conclusively shown that if you're human, you have bias, and that it impacts almost every variation of human identity: Race, gender, sexual orientation, body size, religion, accent, height, hand dominance, etc." The conclusion: "The question is not 'do we have bias?' but rather 'which are ours?'"

try it

You're thinking through the implications of different terms used to refer to perception errors. Which one of the following is an action that equal employment opportunity legislation was enacted to address?

- stereotyping
- prejudice
- discrimination

Answer

discrimination

Bias in the Workplace

When thinking about diversity in the workplace, chances are, most individuals tend to see themselves as good-intentioned, egalitarian, and fair-minded people. They certainly do not go out of their way to denigrate others. However, believing yourself to be "good" simply because you're not actively engaging in hateful behavior is an overly simplistic and, ultimately, unaware viewpoint because everyone has unconscious bias of some kind. The steps individuals take (or don't take!) to recognize and combat these unconscious biases has a direct impact on the workplace and everyday life.

It is important to be aware of how biases can affect individuals' behavior. While there are laws and regulations designed to protect against explicit and extreme bias (e.g., not hiring someone because of their race, gender, ability, or age), there are also instances when seemingly "small" things individuals say or do in the workplace can leave a long-lasting impression in employees' minds.

Practice Question

During a team-building event, Lorenzo tells his coworker Caitlin about an uncomfortable experience he and his brother had the other day where they were singled out because of their Latino heritage. Caitlin responds, "That's awful! As a woman, I know exactly how that feels." Lorenzo seems uncomfortable with her response and moves the conversation to a different topic. What do you think happened here?

Write your essay response here:

Answer

Despite the fact that Caitlin was trying to empathize, this response likely made Lorenzo feel like she had missed the point of his story. While Caitlin may have experienced discrimination in her life as a white woman, her experiences have been very different from Lorenzo's, a Latino man. Her empathy would likely have been better expressed if she had said something that acknowledged his unique experience while also recognizing her own membership of a group that has social majority over his. Members of marginalized groups often forget that they can exhibit prejudiced lines of thinking against groups they do not belong to.

Such “small” things are known as microaggressions or microinvalidations: daily forms of taken-for-granted bias and discrimination that have a real effect on people’s lives. The work of anti-racism and anti-discrimination is the ongoing struggle to recognize and respond to this situation.

- Microaggressions are brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership.
- Microinvalidations are characterized by communications or environmental cues that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of certain groups.

watch this

Watch this video to see some examples of everyday microaggressions and microinvalidations. This video comes from Derald Wing Sue, Professor of Psychology and Education at Columbia University, and his book titled *Microaggressions in Everyday Life: Race, Gender and Sexual Orientation.*

This video illustrates examples of microaggressions that real people have experienced. After watching this video, you may have realized you have experienced one or more of these examples. These small slights aren’t just “in your head,” and it can feel like a relief that there is a term for this experience. Microaggressions are, by nature, hurtful and boundary-crossing. The statements and nonverbal communication from the video make an assumption about the history, identity, body, or community of the person holding the sign. A microaggression might also be distressing to another person in the room who may be overhearing the remark.

If you are the target of, or observe, a microaggression, you are not responsible for solving the problem unless you wish to take on that responsibility. But actions you might take to help management and other employees take responsibility could include:

- Having a private conversation with a friend, team lead, or other manager about how to bring a problematic or hurtful dynamic up with the individual expressing the microaggression.

- Describing to your superior what happened and asking to talk about it at a meeting or in a memo.
- If you are a bystander, you might talk to the team lead or manager. You might also take the person who committed the microaggression aside privately and share your perspective on what you saw and heard. Ask them how what they wanted to say could have been conveyed differently and more effectively. Encourage them to apologize if it is appropriate.

Our differences from each other are important and worth addressing because they allow us to deepen our conversations and share perspectives that may vary according to our national, racial, gender, or class identity. Very often, a microaggression is seen by the perpetrator as a compliment, a statement about someone not in the room, or as an expression of desire to be more familiar than the actual relationship with the person would support. Most importantly, a microaggression, because it reflects a biased attitude towards a whole group, may make it more difficult for members of that group to learn, be in the classroom space, or speak their minds. Reducing or eliminating microaggressions, and responding appropriately when one occurs, is everyone's responsibility, and we can do it while still preserving academic freedom and insisting on everyone's right to speak openly and frankly. On the other hand, we shouldn't be afraid to talk to each other, and even prior to friendship, we want to understand where people are coming from.

what can i do?

If microaggressions are, as the definition says, often unintentional, can we be intentional and reduce them? Here are some things to keep in mind that might shape our intentions:

- Don't assume you know anything about a person, what they think or what they know, by what you see on the surface.
- You are not entitled to comment on a person's appearance, body, or presumed identity, unless your opinion is solicited.
- Wait for an invitation to ask a personal question, and remember that some people might classify a question as personal that you would be happy to answer yourself. If you want to be productively curious, disclose something about yourself and see if the person reciprocates. If not, let it go.
- Touching people presumes familiarity and should be preceded by an invitation to be touched. Compliment someone's fashion sense, or ask them where they get their hair cut if you need a haircut, but keep your hands to yourself.
- At work, be specific in your observations about social differences, preferably with evidence drawn from the current workforce at your work location. Make sure you are expressing an informed opinion, not a misinformed opinion.

Impact of Bias in the Workplace

Given that we all have perception errors, what's the impact of these errors on communication in the workplace? Unchecked, bias creates language, policies, operating procedures, and myriad other communications that inhibit the development of an inclusive culture. In an article titled "**Perception Is Reality When It Comes to Women in the Workforce**," the author cites a study showing that language (in this case, the gender interpretation of names) can also lead to discrimination and that discrimination can be perpetrated by both men and women.

For a best practices regarding diversity and inclusion, understanding and mitigating the impact of unconscious bias is now considered an essential twenty-first century leadership skill. To help develop this skill, Catalyst, a research and women's equity advocacy organization, has teamed with massive open online course (MOOC) provider edX to deliver a free, self-paced training: **Unconscious Bias: From Awareness to Action**.

Practice Question

You've been tapped to create a workshop about bias in the workplace. Which of the following is the key point you want your participants to take away?

- Perceived bias reflects factual differences.
- Perception is reality, until you change it.
- Perception is reality.

Answer

Perception is reality, until you change it.

4.4: Intercultural Communication Competence

Learning Objectives

1. Define intercultural communication competence.
2. Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural communication competence.
3. Summarize the three ways to cultivate intercultural communication competence that are discussed.
4. Apply the concept of "thinking under the influence" as a reflective skill for building intercultural communication competence.

Throughout this book we have been putting various tools in our communication toolbox to improve our communication competence. Many of these tools can be translated into intercultural contexts. While building any form of competence requires effort, building intercultural communication competence often requires us to take more risks. Some of these risks require us to leave our comfort zones and adapt to new and uncertain situations. In this section, we will learn some of the skills needed to be an interculturally competent communicator.

Components of Intercultural Communication Competence

Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. There are numerous components of ICC. Some key components include motivation, self- and other knowledge, and tolerance for uncertainty.

Initially, a person's motivation for communicating with people from other cultures must be considered. Motivation refers to the root of a person's desire to foster intercultural relationships and can be intrinsic or extrinsic (Martin & Nakayama, 2010). Put simply, if a person isn't motivated to communicate with people from different cultures, then the components of ICC discussed next don't really matter. If a person has a healthy curiosity that drives him or her toward intercultural encounters in order to learn more about self and others, then there is a foundation from which to build additional competence-relevant attitudes and skills. This intrinsic motivation makes intercultural communication a voluntary, rewarding, and lifelong learning process. Motivation can also be extrinsic, meaning that the desire for intercultural communication is driven by an outside reward like money, power, or recognition. While both types of motivation can contribute to ICC, context may further enhance or impede a person's motivation to communicate across cultures.

Members of dominant groups are often less motivated, intrinsically and extrinsically, toward intercultural communication than members of nondominant groups, because they don't see the incentives for doing so. Having more power in communication encounters can create an unbalanced situation where the individual from the nondominant group is expected to exhibit competence, or the ability to adapt to the communication behaviors and attitudes of the other. Even in situations where extrinsic rewards like securing an overseas business investment are at stake, it is likely that the foreign investor is much more accustomed to adapting to United States business customs and communication than vice versa. This expectation that others will adapt to our communication can be unconscious, but later ICC skills we will learn will help bring it to awareness.

The unbalanced situation I just described is a daily reality for many individuals with nondominant identities. Their motivation toward intercultural communication may be driven by survival in terms of functioning effectively in dominant contexts. Recall the phenomenon known as code-switching discussed earlier, in which individuals from nondominant groups adapt their communication to fit in with the dominant group. In such instances, African Americans may "talk white" by conforming to what is called "standard English," women in corporate environments may adapt masculine communication patterns, people who are gay or lesbian may self-censor and avoid discussing their same-gender partners with coworkers, and people with nonvisible disabilities may not disclose them in order to avoid judgment.

While intrinsic motivation captures an idealistic view of intercultural communication as rewarding in its own right, many contexts create extrinsic motivation. In either case, there is a risk that an individual's motivation can still lead to incompetent communication. For example, it would be exploitative for an extrinsically motivated person to pursue intercultural communication solely for an external reward and then abandon the intercultural relationship once the reward is attained. These situations highlight the relational aspect of ICC, meaning that the motivation of all parties should be considered. Motivation alone cannot create ICC.

Knowledge supplements motivation and is an important part of building ICC. Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience (Martin & Nakayama). As you'll recall from the chapter titled "Communication and Perception", on perception, we learn who we are through our interactions with others. Developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge. This may be uncomfortable, because we may realize that people think of our identities differently than we thought. For example, when I lived in Sweden, my Swedish roommates often discussed how they were wary of befriending students from the United States. They perceived US Americans to be shallow because they were friendly and exciting while they were in Sweden but didn't remain friends once they left. Although I was initially upset by their assessment, I came to see the truth in it. Swedes are generally more reserved than US Americans and take longer to form close friendships. The comparatively extroverted nature of the Americans led some of the Swedes to overestimate the depth of their relationship, which ultimately hurt them when the Americans didn't stay in touch. This made me more aware of how my communication was perceived, enhancing my self-knowledge. I also learned more about communication behaviors of the Swedes, which contributed to my other-knowledge.

The most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these opportunities for a variety of reasons. Despite the overall diversity in the United States, many people still only interact with people who are similar to them. Even in a racially diverse educational setting, for example, people often group off with people of their own race. While a heterosexual person may have a gay or lesbian friend or relative, they likely spend most of their time with other heterosexuals. Unless you interact with people with disabilities as part of your job or have a person with a disability in your friend or family group, you likely spend most of your time interacting with able-bodied people. Living in a rural area may limit your ability to interact with a range of cultures, and most people do not travel internationally regularly. Because of this, we may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries. Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Also, knowledge of another language does not automatically equate to ICC.

Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC (Pusch, 2009). Mindfulness is a state of self- and other-monitoring that informs later reflection on communication interactions. As mindful communicators we should ask questions that focus on the interactive process like "How is our communication going? What are my reactions? What are their reactions?" Being able to adapt our communication in the moment based on our answers to these questions is a skill that comes with a high level of ICC. Reflecting on the communication encounter later to see what can be learned is also a way to build ICC. We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. Cognitive flexibility refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions. In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

Motivation and knowledge can inform us as we gain new experiences, but how we feel in the moment of intercultural encounters is also important. Tolerance for uncertainty refers to an individual's attitude about and level of comfort in uncertain situations (Martin & Nakayama, 2010). Some people perform better in uncertain situations than others, and intercultural encounters often bring up uncertainty. Whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or shouldn't do or say. Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful outcome (Pusch, 2009). Individuals who are intrinsically motivated toward intercultural communication may have a higher tolerance for uncertainty, in that their curiosity leads them to engage with others who are different because they find the self- and other-knowledge gained rewarding.

Cultivating Intercultural Communication Competence

How can ICC be built and achieved? This is a key question we will address in this section. Two main ways to build ICC are through experiential learning and reflective practices (Bednarz, 2010). We must first realize that competence isn't any one thing. Part of being competent means that you can assess new situations and adapt your existing knowledge to the new contexts. What it means to be competent will vary depending on your physical location, your role (personal, professional, etc.), and your life stage, among other things. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the nonroutine, and connect to uncommon frameworks. I have always told my students that ICC is less about a list of rules and more about a box of tools.

Three ways to cultivate ICC are to foster attitudes that motivate us, discover knowledge that informs us, and develop skills that enable us (Bennett, 2009). To foster attitudes that motivate us, we must develop a sense of wonder about culture. This sense of wonder can lead to feeling overwhelmed, humbled, or awed (Opdal, 2001). This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments. I've had many such moments in my intercultural encounters at home and abroad. One such moment came the first time I tried to cook a frozen pizza in the oven in the shared kitchen of my apartment in Sweden. The information on the packaging was written in Swedish, but like many college students, I had a wealth of experience cooking frozen pizzas to draw from. As I went to set the oven dial to preheat, I noticed it was strange that the oven didn't go up to my usual 425–450 degrees. Not to be deterred, I cranked the dial up as far as it would go, waited a few minutes, put my pizza in, and walked down the hall to my room to wait for about fifteen minutes until the pizza was done. The smell of smoke drew me from my room before the fifteen minutes was up, and I walked into a corridor filled with smoke and the smell of burnt pizza. I pulled the pizza out and was puzzled for a few minutes while I tried to figure out why the pizza burned so quickly, when one of my corridor-mates gently pointed out that the oven temperatures in Sweden are listed in Celsius, not Fahrenheit! Despite almost burning the kitchen down, I learned a valuable lesson about assuming my map for temperatures and frozen pizzas was the same as everyone else's.

Discovering knowledge that informs us is another step that can build on our motivation. One tool involves learning more about our cognitive style, or how we learn. Our cognitive style consists of our preferred patterns for "gathering information, constructing meaning, and organizing and applying knowledge" (Bennett, 2009). As we explore cognitive styles, we discover that there are differences in how people attend to and perceive the world, explain events, organize the world, and use rules of logic (Nisbett, 2003). Some cultures have a cognitive style that focuses more on tasks, analytic and objective thinking, details and precision, inner direction, and independence, while others focus on relationships and people over tasks and things, concrete and metaphorical thinking, and a group consciousness and harmony.

Developing ICC is a complex learning process. At the basic level of learning, we accumulate knowledge and assimilate it into our existing frameworks. But accumulated knowledge doesn't necessarily help us in situations where we have to apply that knowledge. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation. The cognitive dissonance that results in these situations is often uncomfortable and can lead to a hesitance to repeat such an engagement. One tip for cultivating ICC that can help manage these challenges is to find a community of like-minded people who are also motivated to develop ICC. In my graduate program, I lived in the international dormitory in order to experience the cultural diversity that I had enjoyed so much studying abroad a few years earlier. I was surrounded by international students and US American students who were more or less interested in cultural diversity. This ended up being a tremendous learning experience, and I worked on research about identity and communication between international and American students.

Developing skills that enable us is another part of ICC. Some of the skills important to ICC are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety (Bennett, 2009). Again, you are already developing a foundation for these skills by reading this book, but you can expand those skills to intercultural settings with the motivation and knowledge already described. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully capitalize on those encounters. While research now shows that intercultural contact does decrease prejudices, this is not enough to become interculturally competent. The ability to empathize and manage anxiety enhances prejudice reduction, and these two skills have been shown to enhance the overall impact of intercultural contact even more than acquiring cultural knowledge. There is intercultural training available for people who are interested. If you can't access training, you may choose to research intercultural training on your own, as there are many books, articles, and manuals written on the subject.

Reflective practices can also help us process through rewards and challenges associated with developing ICC. As we open ourselves to new experiences, we are likely to have both positive and negative reactions. It can be very useful to take note of negative or defensive reactions you have. This can help you identify certain triggers that may create barriers to effective intercultural interaction. Noting positive experiences can also help you identify triggers for learning that you could seek out or recreate to enhance the positive (Bednarz, 2010). A more complex method of reflection is called intersectional reflexivity. Intersectional reflexivity is a reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities (Jones Jr., 2010). This method brings in the concepts of dominant and nondominant groups and the privileges/disadvantages dialectic we discussed earlier.

While formal intercultural experiences like studying abroad or volunteering for the Special Olympics or a shelter for gay, lesbian, bisexual, transgender, and queer (GLBTQ) youth can result in learning, informal experiences are also important. We may be less likely to include informal experiences in our reflection if we don't see them as legitimate. Reflection should also include "critical incidents" or what I call "a-ha! moments." Think of reflection as a tool for metacompetence that can be useful in bringing the formal and informal together (Bednarz, 2010).

Getting Competent": Thinking under the Influence

Communication and culture scholar Brenda Allen coined the phrase "thinking under the influence" (TUI) to highlight a reflective process that can help us hone our intercultural communication competence (Allen, 2011). As we discussed earlier, being mindful is an important part of building competence. Once we can become aware of our thought processes and behaviors, we can more effectively monitor and intervene in them. She asks us to monitor our thoughts and feelings about other people, both similar to and different from us. As we monitor, we should try to identify instances when we are guilty of TUI, such as uncritically accepting the dominant belief systems, relying on stereotypes, or prejudging someone based on their identities. She recounts seeing a picture on the front of the newspaper with three men who appeared Latino. She found herself wondering what they had done, and then found out from the caption that they were the relatives of people who died in a car crash. She identified that as a TUI moment and asked herself if she would have had the same thought if they had been black, white, Asian, or female. When we feel "surprised" by someone different, this often points to a preexisting negative assumption that we can unpack and learn from. Allen also found herself surprised when a panelist at a conference who used a wheelchair and was hearing impaired made witty comments. Upon reflection, she realized that she had an assumption that people with disabilities would have a gloomy outlook on life. While these examples focus on out-groups, she also notes that it's important for people, especially in nondominant groups, to monitor their thoughts about their own group, as they may have internalized negative attitudes about their group from the dominant culture. As a black woman, she notes that she has been critical of black people who "do not speak mainstream English" based on stereotypes she internalized about race, language, and intelligence. It is not automatically a bad thing to TUI. Even Brenda Allen, an accomplished and admirable scholar of culture and communication, catches herself doing it. When we notice that we TUI, it's important to reflect on that moment and try to adjust our thinking processes. This is an ongoing process, but it is an easy-to-remember way to cultivate your ICC. Keep a record of instances where you catch yourself "thinking under the influence" and answer the following questions:

1. What triggers you to TUI?
2. Where did these influences on your thought come from?
3. What concepts from this chapter can you apply to change your thought processes?

Key Takeaways

- Getting integrated: Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. ICC also has the potential to benefit you in academic, professional, personal, and civic contexts.
- A person with appropriate intrinsic or extrinsic motivation to engage in intercultural communication can develop self- and other-knowledge that will contribute to their ability to be mindful of their own communication and tolerate uncertain situations.
- We can cultivate ICC by fostering attitudes that motivate us, discovering knowledge that informs us, and developing skills that enable us.

Exercises

1. Identify an intercultural encounter in which you did not communicate as competently as you would have liked. What concept(s) from the chapter would have helped you in this situation and how?

2. Which of the following components of ICC—motivation, mindfulness, cognitive flexibility, and tolerance for uncertainty—do you think you are most competent at, and which one needs the most work? Identify how you became so competent at the first one and some ways that you can improve the second one.
3. Choose one of the three ways discussed to cultivate ICC and make a list of five steps you can take to enhance this part of your competence.

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SECTION OVERVIEW

4.5: 4.5 Building Intercultural Communication Competence Strategies

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4.5.1: Foundations of Culture and Identity

Learning Objectives

- Define culture.
- Define personal, social, and cultural identities.
- Summarize nondominant and dominant identity development.
- Explain why difference matters in the study of culture and identity.

Culture is a complicated word to define, as there are at least six common ways that culture is used in the United States. For the purposes of exploring the communicative aspects of culture, we will define culture as the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviors. Unpacking the definition, we can see that culture shouldn't be conceptualized as stable and unchanging. Culture is "negotiated," and as we will learn later in this chapter, culture is dynamic, and cultural changes can be traced and analyzed to better understand why our society is the way it is. The definition also points out that culture is learned, which accounts for the importance of socializing institutions like family, school, peers, and the media. Culture is patterned in that there are recognizable widespread similarities among people within a cultural group. There is also deviation from and resistance to those patterns by individuals and subgroups within a culture, which is why cultural patterns change over time. Last, the definition acknowledges that culture influences our beliefs about what is true and false, our attitudes including our likes and dislikes, our values regarding what is right and wrong, and our behaviors. It is from these cultural influences that our identities are formed.

Personal, Social, and Cultural Identities

Ask yourself the question "Who am I?" Recall from our earlier discussion of self-concept that we develop a sense of who we are based on what is reflected back on us from other people. Our parents, friends, teachers, and the media help shape our identities. While this happens from birth, most people in Western societies reach a stage in adolescence where maturing cognitive abilities and increased social awareness lead them to begin to reflect on who they are. This begins a lifelong process of thinking about who we are now, who we were before, and who we will become (Tatum, B. D., 2000). Our identities make up an important part of our self-concept and can be broken down into three main categories: personal, social, and cultural identities (see Table 8.1 "Personal, Social, and Cultural Identities").

We must avoid the temptation to think of our identities as constant. Instead, our identities are formed through processes that started before we were born and will continue after we are gone; therefore our identities aren't something we achieve or complete. Two related but distinct components of our identities are our personal and social identities (Spreckels, J. & Kotthoff, H., 2009). Personal identities include the components of self that are primarily intrapersonal and connected to our life experiences. For example, I consider myself a puzzle lover, and you may identify as a fan of hip-hop music. Our social identities are the components of self that are derived from involvement in social groups with which we are interpersonally committed.

Figure 4.5.1.1: Pledging a fraternity or sorority is an example of a social identity. Adaenn – CC BY-NC 2.0.

For example, we may derive aspects of our social identity from our family or from a community of fans for a sports team. Social identities differ from personal identities because they are externally organized through membership. Our membership may be voluntary (Greek organization on campus) or involuntary (family) and explicit (we pay dues to our labor union) or implicit (we purchase and listen to hip-hop music). There are innumerous options for personal and social identities. While our personal identity choices express who we are, our social identities align us with particular groups. Through our social identities, we make statements about who we are and who we are not.

Table 4.5.1.1: Personal, Social, and Cultural Identities

Personal	Social	Cultural
Antique Collector	Member of Historical Society	Irish American
Dog Lover	Member of Humane Society	Male/Female
Cyclist	Fraternity/Sorority Member	Greek American
Singer	High School Music Teacher	Multiracial
Shy	Book Club Member	Heterosexual
Athletic		Gay/Lesbian

Personal identities may change often as people have new experiences and develop new interests and hobbies. A current interest in online video games may give way to an interest in graphic design. Social identities do not change as often because they take more time to develop, as you must become interpersonally invested. For example, if an interest in online video games leads someone to become a member of a MMORPG, or a massively multiplayer online role-playing game community, that personal identity has led to a social identity that is now interpersonal and more entrenched. Cultural identities are based on socially constructed categories that teach us a way of being and include expectations for social behavior or ways of acting (Yep, G. A., 2002). Since we are often a part of them since birth, cultural identities are the least changeable of the three. The ways of being and the social expectations for behavior within cultural identities do change over time, but what separates them from most social identities is their historical roots (Collier, M. J., 1996). For example, think of how ways of being and acting have changed for African Americans since the civil rights movement. Additionally, common ways of being and acting within a cultural identity group are expressed through communication. In order to be accepted as a member of a cultural group, members must be acculturated, essentially learning and using a code that other group members will be able to recognize. We are acculturated into our various cultural identities in obvious and less obvious ways. We may literally have a parent or friend tell us what it means to be a man or a woman. We may also unconsciously consume messages from popular culture that offer representations of gender.

Any of these identity types can be ascribed or avowed. Ascribed identities are personal, social, or cultural identities that are placed on us by others, while avowed identities are those that we claim for ourselves (Martin & Nakayama, 2010). Sometimes people ascribe an identity to someone else based on stereotypes. You may see a person who likes to read science-fiction books, watches documentaries, has glasses, and collects Star Trek memorabilia and label him or her a nerd. If the person doesn't avow that identity, it can create friction, and that label may even hurt the other person's feelings. But ascribed and avowed identities can match up. To extend the previous example, there has been a movement in recent years to reclaim the label *nerd* and turn it into a positive, and a nerd subculture has been growing in popularity. For example, MC Frontalot, a leader in the nerdcore hip-hop movement, says that being branded a nerd in school was terrible, but now he raps about "nerdy" things like blogs to sold-out crowds (Shipman, 2007). We can see from this example that our ascribed and avowed identities change over the course of our lives, and sometimes they match up and sometimes not.

Although some identities are essentially permanent, the degree to which we are aware of them, also known as salience, changes. The intensity with which we avow an identity also changes based on context. For example, an African American may not have difficulty deciding which box to check on the demographic section of a survey. But if an African American becomes president of her college's Black Student Union, she may more intensely avow her African American identity, which has now become more salient. If she studies abroad in Africa her junior year, she may be ascribed an identity of American by her new African friends rather than African American. For the Africans, their visitor's identity as American is likely more salient than her identity as someone of African descent. If someone is biracial or multiracial, they may change their racial identification as they engage in an identity search. One intercultural communication scholar writes of his experiences as an "Asianlatinoamerican" (Yep, 2002). He notes repressing his Chinese identity as an adolescent living in Peru and then later embracing his Chinese identity and learning about his family history while in college in the United States. This example shows how even national identity fluctuates. Obviously one can change nationality by becoming a citizen of another country, although most people do not. My identity as a US American became very salient for me for the first time in my life when I studied abroad in Sweden.

Throughout modern history, cultural and social influences have established dominant and nondominant groups (Allen, 2011). Dominant identities historically had and currently have more resources and influence, while nondominant identities historically had and currently have less resources and influence. It's important to remember that these distinctions are being made at the societal level, not the individual level. There are obviously exceptions, with people in groups considered nondominant obtaining more resources and power than a person in a dominant group. However, the overall trend is that difference based on cultural groups has been institutionalized, and exceptions do not change this fact. Because of this uneven distribution of resources and power, members of dominant groups are granted privileges while nondominant groups are at a disadvantage. The main nondominant groups must face various forms of institutionalized discrimination, including racism, sexism, heterosexism, and ableism. As we will discuss later, privilege and disadvantage, like similarity and difference, are not "all or nothing." No two people are completely different or completely similar, and no one person is completely privileged or completely disadvantaged.

Identity Development

There are multiple models for examining identity development. Given our focus on how difference matters, we will examine similarities and differences in nondominant and dominant identity formation. While the stages in this model help us understand how many people experience their identities, identity development is complex, and there may be variations. We must also remember that people have multiple identities that intersect with each other. So, as you read, think about how circumstances may be different for an individual with multiple nondominant and/or dominant identities.

Nondominant Identity Development

There are four stages of nondominant identity development (Martin & Nakayama, 2010). The first stage is unexamined identity, which is characterized by a lack of awareness of or lack of interest in one's identity. For example, a young woman who will later identify as a lesbian may not yet realize that a nondominant sexual orientation is part of her identity. Also, a young African American man may question his teachers or parents about the value of what he's learning during Black History Month. When a person's lack of interest in their own identity is replaced by an investment in a dominant group's identity, they may move to the next stage, which is conformity.

In the conformity stage, an individual internalizes or adopts the values and norms of the dominant group, often in an effort not to be perceived as different. Individuals may attempt to assimilate into the dominant culture by changing their appearance, their mannerisms, the way they talk, or even their name. Moises, a Chicano man interviewed in a research project about identities, narrated how he changed his "Mexican sounding" name to Moses, which was easier for his middle-school classmates and teachers to say (Jones Jr., 2009). He also identified as white instead of Mexican American or Chicano because he saw how his teachers treated the other kids with “brown skin.” Additionally, some gay or lesbian people in this stage of identity development may try to “act straight.” In either case, some people move to the next stage, resistance and separation, when they realize that despite their efforts they are still perceived as different by and not included in the dominant group.

In the resistance and separation stage, an individual with a nondominant identity may shift away from the conformity of the previous stage to engage in actions that challenge the dominant identity group. Individuals in this stage may also actively try to separate themselves from the dominant group, interacting only with those who share their nondominant identity. For example, there has been a Deaf culture movement in the United States for decades. This movement includes people who are hearing impaired and believe that their use of a specific language, **American Sign Language (ASL)**, and other cultural practices constitutes a unique culture, which they symbolize by capitalizing the *D* in *Deaf* (Allen, 2011).

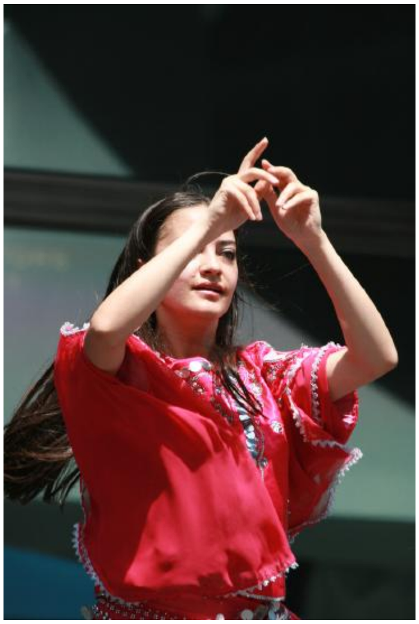


Figure 4.5.1.2 Many hearing-impaired people in the United States use American Sign Language (ASL), which is recognized as an official language. Quinn Dombrowski – ASL interpreter – CC BY-SA 2.0.

While this is not a separatist movement, a person who is hearing impaired may find refuge in such a group after experiencing discrimination from hearing people. Staying in this stage may indicate a lack of critical thinking if a person endorses the values of the nondominant group without question.

The integration stage marks a period where individuals with a nondominant identity have achieved a balance between embracing their own identities and valuing other dominant and nondominant identities. Although there may still be residual anger from the discrimination and prejudice they have faced, they may direct this energy into positive outlets such as working to end discrimination for their own or other groups. Moises, the Chicano man I mentioned earlier, now works to support the Chicano community in his city and also has actively supported gay rights and women’s rights.

Dominant Identity Development

Dominant identity development consists of five stages (Martin & Nakayama, 2010). The unexamined stage of dominant identity formation is similar to nondominant in that individuals in this stage do not think about their or others’ identities. Although they may be aware of differences—for example, between races and genders—they either don’t realize there is a hierarchy that treats some people differently than others or they don’t think the hierarchy applies to them. For example, a white person may take notice that a person of color was elected to a prominent office. However, he or she may not see the underlying reason that it is noticeable —namely, that the overwhelming majority of our country’s leaders are white. Unlike people with a nondominant identity who usually have to acknowledge the positioning of their identity due to discrimination and prejudice they encounter, people with dominant identities may stay in the unexamined stage for a long time.

In the acceptance stage, a person with a dominant identity passively or actively accepts that some people are treated differently than others but doesn’t do anything internally or externally to address it. In the passive acceptance stage, we must be cautious not to blame individuals with dominant identities for internalizing racist, sexist, or heterosexist “norms.” The socializing institutions we discussed earlier (family, peers, media, religion, and education) often make oppression seem normal and natural. For example, I have had students who struggle to see that they are in this stage say things like "I know that racism exists, but my parents taught me to be a good person and see everyone as equal." While this is admirable, seeing everyone as equal doesn't make it so. And people who insist that we are all equal may claim that minorities are exaggerating their circumstances or "whining" and just need to "work harder" or "get over it." The person making these statements acknowledges difference but doesn't see their privilege or the institutional perpetuation of various "-isms." Although I've encountered many more people in the passive state of acceptance than the active state, some may progress to an active state where they acknowledge inequality and are proud to be in the "superior" group. In either case, many people never progress from this stage. If they do, it's usually because of repeated encounters with individuals or situations that challenge their acceptance of the status quo, such as befriending someone from a nondominant group or taking a course related to culture.

The resistance stage of dominant identity formation is a major change from the previous in that an individual acknowledges the unearned advantages they are given and feels guilt or shame about it. Having taught about various types of privilege for years, I've encountered many students who want to return their privilege or disown it. These individuals may begin to disassociate with their own dominant group because they feel like a curtain has been opened and their awareness of the inequality makes it difficult for them to interact with others in their dominant group. But it's important to acknowledge that becoming aware of your white privilege, for instance, doesn't mean that every person of color is going to want to accept you as an ally, so retreating to them may not be the most productive move. While moving to this step is a marked improvement in regards to becoming a more aware and socially just person, getting stuck in the resistance stage isn't productive, because people are often retreating rather than trying to address injustice. For some, deciding to share what they've learned with others who share their dominant identity moves them to the next stage.

People in the redefinition stage revise negative views of their identity held in the previous stage and begin to acknowledge their privilege and try to use the power they are granted to work for social justice. They realize that they can claim their dominant identity as heterosexual, able-bodied, male, white, and so on, and perform their identity in ways that counter norms. A male participant in a research project on identity said the following about redefining his male identity:

I don't want to assert my maleness the same way that maleness is asserted all around us all the time. I don't want to contribute to sexism. So I have to be conscious of that. There's that guilt. But then, I try to utilize my maleness in positive ways, like when I'm talking to other men about male privilege (Jones, Jr., 2009).

The final stage of dominant identity formation is integration. This stage is reached when redefinition is complete and people can integrate their dominant identity into all aspects of their life, finding opportunities to educate others about privilege while also being a responsive ally to people in nondominant identities. As an example, some heterosexual people who find out a friend or family member is gay or lesbian may have to confront their dominant heterosexual identity for the first time, which may lead them through these various stages. As a sign of integration, some may join an organization like PFLAG (Parents, Families, and Friends of Lesbians and Gays), where they can be around others who share their dominant identity as heterosexuals but also empathize with their loved ones.

Figure $4.5.1.3$ Heterosexual people with gay family members or friends may join the group PFLAG (Parents, Families, and Friends of Lesbians and Gays) as a part of the redefinition and/or integration stage of their dominant identity development. Jason Riedy – Atlanta Pride Festival parade – CC BY 2.0.

Knowing more about various types of identities and some common experiences of how dominant and nondominant identities are formed prepares us to delve into more specifics about why difference matters.

Difference Matters

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. We don't only see similarities and differences on an individual level. In fact, we also place people into in-groups and out-groups based on the similarities and differences we perceive. This is important because we then tend to react to someone we perceive as a member of an out-group based on the characteristics we attach to the group rather than the individual (Allen, 2011). In these situations, it is more likely that stereotypes and prejudice will influence our communication. Learning about difference and why it matters will help us be more competent communicators. The flip side of emphasizing difference is to claim that no differences exist and that you see everyone as a human being. Rather than trying to ignore difference and see each person as a unique individual, we should know the history of how differences came to be so socially and culturally significant and how they continue to affect us today.

Culture and identity are complex. You may be wondering how some groups came to be dominant and others nondominant. These differences are not natural, which can be seen as we unpack how various identities have changed over time in the next section. There is, however, an ideology of domination that makes it seem natural and normal to many that some people or groups will always have power over others (Allen, 2011). In fact, hierarchy and domination, although prevalent throughout modern human history, were likely not the norm among early humans. So one of the first reasons difference matters is that people and groups are treated unequally, and better understanding how those differences came to be can help us create a more just society. Difference also matters because demographics and patterns of interaction are changing.

In the United States, the population of people of color is increasing and diversifying, and visibility for people who are gay or lesbian and people with disabilities has also increased. The 2010 Census shows that the Hispanic and Latino/a populations in the United States are now the second largest group in the country, having grown 43 percent since the last census in 2000 (Saenz, 2011). By 2030, racial and ethnic minorities will account for one-third of the population (Allen, 2011). Additionally, legal and social changes have created a more open environment for sexual minorities and people with disabilities. These changes directly affect our interpersonal relationships. The workplace is one context where changing demographics has become increasingly important. Many organizations are striving to comply with changing laws by implementing policies aimed at creating equal access and opportunity. Some organizations are going further than legal compliance to try to create inclusive climates where diversity is valued because of the interpersonal and economic benefits it has the potential to produce.

"GETTING REAL": DIVERSITY TRAINING

Businesses in the United States spend $200 to $300 million a year on diversity training, but is it effective? (Vedantam, 2008) If diversity training is conducted to advance a company's business goals and out of an understanding of the advantages that a diversity of background and thought offer a company, then the training is more likely to be successful. Many companies conduct mandatory diversity training based on a belief that they will be in a better position in court if a lawsuit is brought against them. However, research shows that training that is mandatory and undertaken only to educate people about the legal implications of diversity is ineffective and may even hurt diversity efforts. A commitment to a diverse and inclusive workplace environment must include a multipronged approach. Experts recommend that a company put a staff person in charge of diversity efforts, and some businesses have gone as far as appointing a "chief diversity officer" (Cullen, 2007). The US Office of Personnel Management offers many good guidelines for conducting diversity training: create learning objectives related to the mission of the organization, use tested and appropriate training methods and materials, provide information about course content and expectations to employees ahead of training, provide the training in a supportive and noncoercive environment, use only experienced and qualified instructors, and monitor/evaluate training and revise as needed (US Office of Personnel Management, 2011). With these suggestions in mind, the increasingly common "real-world" event of diversity training is more likely to succeed.

1. Have you ever participated in any diversity training? If so, what did you learn or take away from the training? Which of the guidelines listed did your training do well or poorly on?
2. Do you think diversity training should be mandatory or voluntary? Why?
3. From what you've learned so far in this book, what communication skills are important for a diversity trainer to have?

We can now see that difference matters due to the inequalities that exist among cultural groups and due to changing demographics that affect our personal and social relationships. Unfortunately, there are many obstacles that may impede our valuing of difference (Allen, 2011). Individuals with dominant identities may not validate the experiences of those in nondominant groups because they do not experience the oppression directed at those with nondominant identities. Further, they may find it difficult to acknowledge that not being aware of this oppression is due to privilege associated with their dominant identities. Because of this lack of recognition of oppression, members of dominant groups may minimize, dismiss, or question the experiences of nondominant groups and view them as "complainers" or "whiners." Recall from our earlier discussion of identity formation that people with dominant identities may stay in the unexamined or acceptance stages for a long time. Being stuck in these stages makes it much more difficult to value difference.

Members of nondominant groups may have difficulty valuing difference due to negative experiences with the dominant group, such as not having their experiences validated. Both groups may be restrained from communicating about difference due to norms of political correctness, which may make people feel afraid to speak up because they may be perceived as insensitive or racist. All these obstacles are common and they are valid. However, as we will learn later, developing intercultural communication competence can help us gain new perspectives, become more mindful of our communication, and intervene in some of these negative cycles.

KEY TAKEAWAYS

- Culture is an ongoing negotiation of learned patterns of beliefs, attitudes, values, and behaviors.
- Each of us has personal, social, and cultural identities.
  - Personal identities are components of self that are primarily intrapersonal and connect to our individual interests and life experiences.
  - Social identities are components of self that are derived from our involvement in social groups to which we are interpersonally invested.
  - Cultural identities are components of self based on socially constructed categories that teach us a way of being and include expectations for our thoughts and behaviors.
- Nondominant identity formation may include a person moving from unawareness of the importance of their identities, to adopting the values of dominant society, to separating from dominant society, to integrating components of identities.

- Dominant identity formation may include a person moving from unawareness of their identities, to accepting the identity hierarchy, to separation from and guilt regarding the dominant group, to redefining and integrating components of identities.
- Difference matters because people are treated differently based on their identities and demographics and patterns of interaction are changing. Knowing why and how this came to be and how to navigate our increasingly diverse society can make us more competent communicators.

EXERCISES

1. List some of your personal, social, and cultural identities. Are there any that relate? If so, how? For your cultural identities, which ones are dominant and which ones are nondominant? What would a person who looked at this list be able to tell about you?
2. Describe a situation in which someone ascribed an identity to you that didn't match with your avowed identities. Why do you think the person ascribed the identity to you? Were there any stereotypes involved?
3. Getting integrated: Review the section that explains why difference matters. Discuss the ways in which difference may influence how you communicate in each of the following contexts: academic, professional, and personal.

4.5.2: Exploring Specific Cultural Identities

Learning Objectives

- Define the social constructionist view of culture and identity.
- Trace the historical development and construction of the four cultural identities discussed.
- Discuss how each of the four cultural identities discussed affects and/or relates to communication.

We can get a better understanding of current cultural identities by unpacking how they came to be. By looking at history, we can see how cultural identities that seem to have existed forever actually came to be constructed for various political and social reasons and how they have changed over time. Communication plays a central role in this construction. As we have already discussed, our identities are relational and communicative; they are also constructed. Social constructionism is a view that argues the self is formed through our interactions with others and in relationship to social, cultural, and political contexts (Allen, 2011). In this section, we'll explore how the cultural identities of race, gender, sexual orientation, and ability have been constructed in the United States and how communication relates to those identities. There are other important identities that could be discussed, like religion, age, nationality, and class. Although they are not given their own section, consider how those identities may intersect with the identities discussed next.

Race

Would it surprise you to know that human beings, regardless of how they are racially classified, share 99.9 percent of their DNA? This finding by the Human Genome Project asserts that race is a social construct, not a biological one. The American Anthropological Association agrees, stating that race is the product of "historical and contemporary social, economic, educational, and political circumstances" (Allen, 2011). Therefore, we'll define race as a socially constructed category based on differences in appearance that has been used to create hierarchies that privilege some and disadvantage others.

Figure $4.5.2.1$: There is actually no biological basis for racial classification among humans, as we share 99.9 percent of our DNA. Evelyn – friends – CC BY-NC-ND 2.0.

Race didn't become a socially and culturally recognized marker until European colonial expansion in the 1500s. As Western Europeans traveled to parts of the world previously unknown to them and encountered people who were different from them, a hierarchy of races began to develop that placed lighter-skinned Europeans above darker-skinned people. At the time, newly developing fields in natural and biological sciences took interest in examining the new locales, including the plant and animal life, natural resources, and native populations. Over the next three hundred years, science that we would now undoubtedly recognize as flawed, biased, and racist legitimated notions that native populations were less evolved than white Europeans, often calling them savages. In fact, there were scientific debates as to whether some of the native populations should be considered human or animal. Racial distinctions have been based largely on phenotypes, or physiological features such as skin color, hair texture, and body/facial features. Western "scientists" used these differences as "proof" that native populations were less evolved than the

Europeans, which helped justify colonial expansion, enslavement, genocide, and exploitation on massive scales (Allen, 2011). Even though there is a consensus among experts that race is social rather than biological, we can't deny that race still has meaning in our society and affects people as if it were "real."

Given that race is one of the first things we notice about someone, it's important to know how race and communication relate (Allen, 2011). Discussing race in the United States is difficult for many reasons. One is due to uncertainty about language use. People may be frustrated by their perception that labels change too often or be afraid of using an "improper" term and being viewed as racially insensitive. It is important, however, that we not let political correctness get in the way of meaningful dialogues and learning opportunities related to difference. Learning some of the communicative history of race can make us more competent communicators and open us up to more learning experiences.

Racial classifications used by the government and our regular communication about race in the United States have changed frequently, which further points to the social construction of race. Currently, the primary racial groups in the United States are African American, Asian American, European American, Latino/a, and Native American, but a brief look at changes in how the US Census Bureau has defined race clearly shows that this hasn't always been the case (Table 4.5.2.1). In the 1900s alone, there were twenty-six different ways that race was categorized on census forms (Allen, 2011). The way we communicate about race in our regular interactions has also changed, and many people are still hesitant to discuss race for fear of using "the wrong" vocabulary.

Table 4.5.2.1: Racial Classifications in the US Census

Year(s)	Development
1790	No category for race
1800s	Race was defined by the percentage of African "blood." *Mulatto* was one black and one white parent, *quadroon* was one-quarter African blood, and *octoroon* was one-eighth.
1830–1940	The term *color* was used instead of *race*.
1900	Racial categories included white, black, Chinese, Japanese, and Indian. Census takers were required to check one of these boxes based on visual cues. Individuals did not get to select a racial classification on their own until 1970.
1950	The term *color* was dropped and replaced by *race*.
1960, 1970	Both *race* and *color* were used on census forms.
1980–2010	*Race* again became the only term.
2000	Individuals were allowed to choose more than one racial category for the first time in census history.
2010	The census included fifteen racial categories and an option to write in races not listed on the form.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 71–72.

The five primary racial groups noted previously can still be broken down further to specify a particular region, country, or nation. For example, Asian Americans are diverse in terms of country and language of origin and cultural practices. While the category of Asian Americans can be useful when discussing broad trends, it can also generalize among groups, which can lead to stereotypes. You may find that someone identifies as Chinese American or Korean American instead of Asian American. In this case, the label further highlights a person's cultural lineage. We should not assume, however, that someone identifies with his or her cultural lineage, as many people have more in common with their US American peers than a culture that may be one or more generations removed.

History and personal preference also influence how we communicate about race. Culture and communication scholar Brenda Allen notes that when she was born in 1950, her birth certificate included an *N* for Negro. Later she referred to herself as *colored* because that's what people in her community referred to themselves as. During and before this time, the term *black* had negative connotations and would likely have offended someone. There was a movement in the 1960s to reclaim the word *black*, and the slogan "black is beautiful" was commonly used. Brenda Allen acknowledges the newer label of *African American* but notes that she still prefers *black*. The terms *colored* and *Negro* are no longer considered appropriate because they were commonly used during a time when black people were blatantly discriminated against. Even though that history may seem far removed to some, it is not to others. Currently, the terms *African American* and *black* are frequently used, and both are considered acceptable. The phrase *people of color* is acceptable for most and is used to be inclusive of other racial minorities. If you are unsure what to use, you could always observe how a person refers to himself or herself, or you could ask for his or her preference. In any case, a competent communicator defers to and respects the preference of the individual.

The label *Latin American* generally refers to people who live in Central American countries. Although Spain colonized much of what is now South and Central America and parts of the Caribbean, the inhabitants of these areas are now much more diverse. Depending on the region or country, some people primarily trace their lineage to the indigenous people who lived in these areas before colonization, or to a Spanish and indigenous lineage, or to other combinations that may include European, African, and/or indigenous heritage. *Latina* and *Latino* are labels that are preferable to *Hispanic* for many who live in the United States and trace their lineage to South and/or Central America and/or parts of the Caribbean. Scholars who study Latina/o identity often use the label *Latina/o* in their writing to acknowledge women who avow that identity label (Calafell, 2007). In verbal communication you might say "Latina" when referring to a particular female or "Latino" when referring to a particular male of Latin American heritage. When referring to the group as a whole, you could say "Latinas and Latinos" instead of just "Latinos," which would be more gender-inclusive. While *Hispanic* is used by the US Census, it refers primarily to people of Spanish origin, which doesn't account for the diversity of background of many Latinos/as. The term *Hispanic* also highlights the colonizer's influence over the indigenous, which erases a history that is important to many. Additionally, there are people who claim Spanish origins and identify culturally as Hispanic but racially as white. Labels such as *Puerto Rican* or *Mexican American*, which further specify region or country of origin, may also be used. Just as with other cultural groups, if you are unsure of how to refer to someone, you can always ask for and honor someone's preference.

The history of immigration in the United States also ties to the way that race has been constructed. The metaphor of the melting pot has been used to describe the immigration history of the United States but doesn't capture the experiences of many immigrant groups (Allen, 2011). Generally, immigrant groups who were white, or light-skinned, and spoke English were better able to assimilate, or melt into the melting pot. But immigrant groups that we might think of as white today were not always considered so. Irish immigrants were discriminated against and even portrayed as black in cartoons that appeared in newspapers. In some Southern states, Italian immigrants were forced to go to black schools, and it wasn't until 1952 that Asian immigrants were allowed to become citizens of the United States. All this history is important, because it continues to influence communication among races today.

Interracial Communication

Race and communication are related in various ways. Racism influences our communication about race and is not an easy topic for most people to discuss. Today, people tend to view racism as overt acts such as calling someone a derogatory name or discriminating against someone in thought or action. However, there is a difference between racist acts, which we can attach to an individual, and institutional racism, which is not as easily identifiable. It is much easier for people to recognize and decry racist actions than it is to realize that racist patterns and practices go through societal institutions, which means that racism exists and doesn't have to be committed by any one person. As competent communicators and critical thinkers, we must challenge ourselves to be aware of how racism influences our communication at individual and societal levels.

We tend to make assumptions about people's race based on how they talk, and often these assumptions are based on stereotypes. Dominant groups tend to define what is correct or incorrect usage of a language, and since language is so closely tied to identity, labeling a group's use of a language as incorrect or deviant challenges or negates part of their identity (Yancy, 2011). We know there isn't only one way to speak English, but there have been movements to identify a standard. This becomes problematic when we realize that "standard English" refers to a way of speaking English that is based on white, middle-class ideals that do not match up with the experiences of many. When we create a standard for English, we can label anything that deviates from that "nonstandard English." Differences between standard English and what has been called "Black English" have gotten national attention through debates about whether or not instruction in classrooms should accommodate students who do not speak standard English. Education plays an important role in language acquisition, and class relates to access to education. In general, whether someone speaks standard English themselves or not, they tend to negatively judge people whose speech deviates from the standard.

Another national controversy has revolved around the inclusion of Spanish in common language use, such as Spanish as an option at ATMs, or other automated services, and Spanish language instruction in school for students who don't speak or are learning to speak English. As was noted earlier, the Latino/a population in the United States is growing fast, which has necessitated inclusion of Spanish in many areas of public life. This has also created a backlash, which some scholars argue is tied more to the race of the immigrants than the language they speak and a fear that white America could be engulfed by other languages and cultures (Speicher, 2002). This backlash has led to a revived movement to make English the official language of the United States.

Figure 4.5.2.2 The "English only" movement of recent years is largely a backlash targeted at immigrants from Spanish-speaking countries. Wikimedia Commons – public domain. Courtesy of www.CGPGrey.com.

The US Constitution does not stipulate a national language, and Congress has not designated one either. While nearly thirty states have passed English-language legislation, it has mostly been symbolic, and court rulings have limited any enforceability (Zuckerman, 2010). The Linguistic Society of America points out that immigrants are very aware of the social and economic advantages of learning English and do not need to be forced. They also point out that the United States has always had many languages represented, that national unity hasn't rested on a single language, and that there are actually benefits to having a population that is multilingual (Linguistic Society of America, 2011). Interracial communication presents some additional verbal challenges.

Code-switching involves changing from one way of speaking to another between or within interactions. Some people of color may engage in code-switching when communicating with dominant group members because they fear they will be negatively judged. Adopting the language practices of the dominant group may minimize perceived differences. This code-switching creates a linguistic dual consciousness in which people are able to maintain their linguistic identities with their in-group peers but can still acquire tools and gain access needed to function in dominant society (Yancy, 2011). White people may also feel anxious about communicating with people of color out of fear of being perceived as racist. In other situations, people in dominant groups may spotlight nondominant members by asking them to comment on or educate others about their race (Allen, 2011). For example, I once taught at a private university that was predominantly white. Students of color talked to me about being asked by professors to weigh in on an issue when discussions of race came up in the classroom. While a professor may have been well-intentioned, spotlighting can make a student feel conspicuous, frustrated, or defensive. Additionally, I bet the professors wouldn't think about asking a white, male, or heterosexual student to give the perspective of their whole group.

Gender

When we first meet a newborn baby, we ask whether it's a boy or a girl. This question illustrates the importance of gender in organizing our social lives and our interpersonal relationships. A Canadian family became aware of the deep emotions people feel about gender and the great discomfort people feel when they can't determine gender when they announced to the world that they were not going to tell anyone the gender of their baby, aside from the baby's siblings. Their desire for their child, named Storm, to be able to experience early life without the boundaries and categories of gender brought criticism from many (Davis & James, 2011). Conversely, many parents consciously or unconsciously "code" their newborns in gendered ways based on our society's associations of pink clothing and accessories with girls and blue with boys. While it's obvious to most people that colors aren't gendered, they take on new meaning when we assign gendered characteristics of masculinity and femininity to them. Just like race, gender is a socially constructed category. While it is true that there are biological differences between who we label male and female, the meaning our society places on those differences is what actually matters in our day-to-day lives. And the biological differences are interpreted differently around the world, which further shows that although we think gender is a natural, normal, stable way of classifying things, it is actually not. There is a long history of appreciation for people who cross gender lines in Native American and South Central Asian cultures, to name just two.

You may have noticed I use the word *gender* instead of *sex*. That's because gender is an identity based on internalized cultural notions of masculinity and femininity that is constructed through communication and interaction. There are two important parts of this definition to unpack. First, we internalize notions of gender based on socializing institutions, which helps us form our gender identity. Then we attempt to construct that gendered identity through our interactions with others, which is our gender expression. Sex is based on biological characteristics, including external genitalia, internal sex organs, chromosomes, and hormones (Wood, 2005). While the biological characteristics between men and women are obviously different, it's the meaning that we create and attach to those characteristics that makes them significant. The cultural differences in how that significance is ascribed are proof that "our way of doing things" is arbitrary. For example, cross-cultural research has found that boys and girls in most cultures show both aggressive and nurturing tendencies, but cultures vary in terms of how they encourage these characteristics between genders. In a group in Africa, young boys are responsible for taking care of babies and are encouraged to be nurturing (Wood, 2005).

Gender has been constructed over the past few centuries in political and deliberate ways that have tended to favor men in terms of power. And various academic fields joined in the quest to "prove" there are "natural" differences between men and women. While the "proof" they presented was credible to many at the time, it seems blatantly sexist and inaccurate today. In the late 1800s and early 1900s, scientists who measure skulls, also known as craniometrists, claimed that men were more intelligent than women because they had larger brains. Leaders in the fast-growing fields of sociology and psychology argued that women were less evolved than men and had more in common with "children and savages" than an adult (white) males (Allen, 2011). Doctors and other decision-makers like politicians also used women's menstrual cycles as evidence that they were irrational, or hysterical, and therefore couldn't be trusted to vote, pursue higher education, or be in a leadership position. These are just a few of the many instances of how knowledge was created by seemingly legitimate scientific disciplines that we can now clearly see served to empower men and disempower women. This system is based on the ideology of patriarchy, which is a system of social structures and practices that maintains the values, priorities, and interests of men as a group (Wood, 2005). One of the ways patriarchy is maintained is by its relative invisibility. While women have been the focus of much research on gender differences, males have been largely unexamined. Men have been treated as the "generic" human being to which others are compared. But that ignores that fact that men have a gender, too. Masculinities studies have challenged that notion by examining how masculinities are performed.

There have been challenges to the construction of gender in recent decades. Since the 1960s, scholars and activists have challenged established notions of what it means to be a man or a woman. The women's rights movement in the United States dates back to the 1800s, when the first women's rights convention was held in Seneca Falls, New York, in 1848 (Wood, 2005). Although most women's rights movements have been led by white, middle-class women, there was overlap between those involved in the abolitionist movement to end slavery and the beginnings of the women's rights movement. Although some of the leaders of the early women's rights movement had class and education privilege, they were still taking a risk by organizing and protesting. Black women were even more at risk, and Sojourner Truth, an emancipated slave, faced those risks often and gave a much noted extemporaneous speech at a women's rights gathering in Akron, Ohio, in 1851, which came to be called "Ain't I a Woman?" (Wood, 2005) Her speech highlighted the multiple layers of oppression faced by black women. You can watch actress Alfre Woodard deliver an interpretation of the speech in Video Clip 8.1.

Video $4.5.2.1$ Alfre Woodard Interprets Sojourner Truth's Speech "Ain't I a Woman?" https://youtu.be/4vr_vKsk_h8

Feminism as an intellectual and social movement advanced women's rights and our overall understanding of gender. Feminism has gotten a bad reputation based on how it has been portrayed in the media and by some politicians. When I teach courses about gender, I often ask my students to raise their hand if they consider themselves feminists. I usually only have a few, if any, who do. I've found that students I teach are hesitant to identify as a feminist because of connotations of the word. However, when I ask students to raise their hand if they believe women have been treated unfairly and that there should be more equity, most students raise their hand. Gender and communication scholar Julia Wood has found the same trend and explains that a desire to make a more equitable society for everyone is at the root of feminism. She shares comments from a student that capture this disconnect: (Wood, 2005)

I would never call myself a feminist, because that word has so many negative connotations. I don't hate men or anything, and I'm not interested in protesting. I don't want to go around with hacked-off hair and no makeup and sit around bashing men. I do think women should have the same kinds of rights, including equal pay for equal work. But I wouldn't call myself a feminist.

It's important to remember that there are many ways to be a feminist and to realize that some of the stereotypes about feminism are rooted in sexism and homophobia, in that feminists are reduced to "men haters" and often presumed to be lesbians. The feminist movement also gave some momentum to the transgender rights movement. Transgender is an umbrella term for people whose gender identity and/or expression do not match the gender they were assigned by birth. Transgender people may or may not seek medical intervention like surgery or hormone treatments to help match their physiology with their gender identity. The term *transgender* includes other labels such as *transsexual*, *transvestite*, *cross-dresser*, and *intersex*, among others. Terms like *hermaphrodite* and *she-male* are not considered appropriate. As with other groups, it is best to allow someone to self-identify first and then honor their preferred label. If you are unsure of which pronouns to use when addressing someone, you can use gender-neutral language or you can use the pronoun that matches with how they are presenting. If someone has long hair, make-up, and a dress on, but you think their biological sex is male due to other cues, it would be polite to address them with female pronouns, since that is the gender identity they are expressing.

Gender as a cultural identity has implications for many aspects of our lives, including real-world contexts like education and work. Schools are primary grounds for socialization, and the educational experience for males and females is different in many ways from preschool through college. Although not always intentional, schools tend to recreate the hierarchies and inequalities that exist in society. Given that we live in a patriarchal society, there are communicative elements present in school that support this (Allen, 2011). For example, teachers are more likely to call on and pay attention to boys in a classroom, giving them more feedback in the form of criticism, praise, and help. This sends an implicit message that boys are more worthy of attention and valuable than girls. Teachers are also more likely to lead girls to focus on feelings and appearance and boys to focus on competition and achievement. The focus on appearance for girls can lead to anxieties about body image. Gender inequalities are also evident in the administrative structure of schools, which puts males in positions of authority more than females. While females make up 75 percent of the educational workforce, only 22 percent of superintendents and 8 percent of high school principals are women. Similar trends exist in colleges and universities, with women only accounting for 26 percent of full professors. These inequalities in schools correspond to larger inequalities in the general workforce. While there are more women in the workforce now than ever before, they still face a glass ceiling, which is a barrier for promotion to upper management. Many of my students have been surprised at the continuing pay gap that exists between men and women. In 2010, women earned about seventy-seven cents to every dollar earned by men (National Committee on Pay Equity, 2011). To put this into perspective, the National Committee on Pay Equity started an event called Equal Pay Day. In 2011, Equal Pay Day was on April 11. This signifies that for a woman to earn the same amount of money a man earned in a year, she would have to work more than three months extra, until April 11, to make up for the difference (National Committee on Pay Equity, 2011).

Sexuality

While race and gender are two of the first things we notice about others, sexuality is often something we view as personal and private. Although many people hold a view that a person's sexuality should be kept private, this isn't a reality for our society. One only needs to observe popular culture and media for a short time to see that sexuality permeates much of our public discourse.

Sexuality relates to culture and identity in important ways that extend beyond sexual orientation, just as race is more than the color of one's skin and gender is more than one's biological and physiological manifestations of masculinity and femininity. Sexuality isn't just physical; it is social in that we communicate with others about sexuality (Allen, 2011). Sexuality is also biological in that it connects to physiological functions that carry significant social and political meaning like puberty, menstruation, and pregnancy. Sexuality connects to public health issues like sexually transmitted infections (STIs), sexual assault, sexual abuse, sexual harassment, and teen pregnancy. Sexuality is at the center of political issues like abortion, sex education, and gay and lesbian rights. While all these contribute to sexuality as a cultural identity, the focus in this section is on sexual orientation.

The most obvious way sexuality relates to identity is through sexual orientation. Sexual orientation refers to a person's primary physical and emotional sexual attraction and activity. The terms we most often use to categorize sexual orientation are *heterosexual*, *gay*, *lesbian*, and *bisexual*. Gays, lesbians, and bisexuals are sometimes referred to as sexual minorities. While the term *sexual preference* has been used previously, *sexual orientation* is more appropriate, since *preference* implies a simple choice. Although someone's preference for a restaurant or actor may change frequently, sexuality is not as simple. The term *homosexual* can be appropriate in some instances, but it carries with it a clinical and medicalized tone. As you will see in the timeline that follows, the medical community has a recent history of "treating homosexuality" with means that most would view as inhumane today. So many people prefer a term like *gay*, which was chosen and embraced by gay people, rather than *homosexual*, which was imposed by a then discriminatory medical system.

The gay and lesbian rights movement became widely recognizable in the United States in the 1950s and continues on today, as evidenced by prominent issues regarding sexual orientation in national news and politics. National and international groups like the Human Rights Campaign advocate for rights for gay, lesbian, bisexual, transgender, and queer (GLBTQ) communities. While these communities are often grouped together within one acronym (GLBTQ), they are different. Gays and lesbians constitute the most visible of the groups and receive the most attention and funding. Bisexuals are rarely visible or included in popular cultural discourses or in social and political movements. Transgender issues have received much more attention in recent years, but transgender identity connects to gender more than it does to sexuality. Last, *queer* is a term used to describe a group that is diverse in terms of identities but usually takes a more activist and at times radical stance that critiques sexual categories. While *queer* was long considered a derogatory label, and still is by some, the queer activist movement that emerged in the 1980s and early 1990s reclaimed the word and embraced it as a positive. As you can see, there is a diversity of identities among sexual minorities, just as there is variation within races and genders.

As with other cultural identities, notions of sexuality have been socially constructed in different ways throughout human history. Sexual orientation didn't come into being as an identity category until the late 1800s. Before that, sexuality was viewed in more physical or spiritual senses that were largely separate from a person's identity. Table $4.5.2.2$ traces some of the developments relevant to sexuality, identity, and communication that show how this cultural identity has been constructed over the past 3,000 years.

Table $4.5.2.2$: Developments Related to Sexuality, Identity, and Communication

Year(s)	Development

Year(s)	Development
1400 BCE–565 BCE	During the Greek and Roman era, there was no conception of sexual orientation as an identity. However, sexual relationships between men were accepted for some members of society. Also at this time, Greek poet Sappho wrote about love between women.
533	Byzantine Emperor Justinian makes adultery and same-sex sexual acts punishable by death.
1533	Civil law in England indicates the death penalty can be given for same-sex sexual acts between men.
1810	Napoleonic Code in France removes all penalties for any sexual activity between consenting adults.
1861	England removes death penalty for same-sex sexual acts.
1892	The term *heterosexuality* is coined to refer a form of “sexual perversion” in which people engage in sexual acts for reasons other than reproduction.
1897	Dr. Magnus Hirschfield founds the Scientific Humanitarian Committee in Berlin. It is the first gay rights organization.
1900–1930	Doctors “treat” homosexuality with castration, electro-shock therapy, and incarceration in mental hospitals.
1924	The first gay rights organization in the United States, the Chicago Society for Human Rights, is founded.
1933–44	Tens of thousands of gay men are sent to concentration camps under Nazi rule. The prisoners are forced to wear pink triangles on their uniforms. The pink triangle was later reclaimed as a symbol of gay rights.
1934	The terms *heterosexuality* and *homosexuality* appear in Webster’s dictionary with generally the same meaning the terms hold today.
1948	American sexologist Alfred Kinsey’s research reveals that more people than thought have engaged in same-sex sexual activity. His research highlights the existence of bisexuality.
1969	On June 27, patrons at the Stonewall Inn in New York City fight back as police raid the bar (a common practice used by police at the time to harass gay people). “The Stonewall Riot,” as it came to be called, was led by gay, lesbian, and transgender patrons of the bar, many of whom were working-class and/or people of color.
1974	The American Psychiatric Association removes its reference to homosexuality as a mental illness.
1999	The Vermont Supreme Court rules that the state must provide legal rights to same-sex couples. In 2000, Vermont becomes the first state to offer same-sex couples civil unions.
2003	The US Supreme Court rules that Texas’s sodomy law is unconstitutional, which effectively decriminalizes consensual same-sex relations.
2011	The US military policy “Don’t Ask Don’t Tell” is repealed, allowing gays and lesbians to serve openly.

Source: Adapted from Brenda J. Allen, *Difference Matters: Communicating Social Identity* (Long Grove, IL: Waveland Press, 2011), 117–25; and University of Denver Queer and Ally Commission, “Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer History,” *Queer Ally Training Manual*, 2008.

Ability

There is resistance to classifying ability as a cultural identity, because we follow a medical model of disability that places disability as an individual and medical rather than social and cultural issue. While much of what distinguishes able-bodied and cognitively able from disabled is rooted in science, biology, and physiology, there are important sociocultural dimensions. The Americans with Disabilities Act (ADA) defines an individual with a disability as “a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment” (Allen, 2011). An impairment is defined as “any temporary or permanent loss or abnormality of a body structure or function, whether physiological or psychological” (Allen, 2011). This definition is important because it notes the social aspect of disability in that people’s life activities are limited and the relational aspect of disability in that the perception of a disability by others can lead someone to be classified as such. Ascribing an identity of disabled to a person can be problematic. If there is a mental or physical impairment, it should be diagnosed by a credentialed expert. If there isn’t an impairment, then the label of *disabled* can have negative impacts, as this label carries social and cultural significance. People are tracked into various educational programs based on their physical and cognitive abilities, and there are many cases of people being mistakenly labeled disabled who were treated differently despite their protest of the ascribed label. Students who did not speak English as a first language, for example, were—and perhaps still are—sometimes put into special education classes.

Ability, just as the other cultural identities discussed, has institutionalized privileges and disadvantages associated with it. Ableism is the system of beliefs and practices that produces a physical and mental standard that is projected as normal for a human being and labels deviations from it abnormal, resulting in unequal treatment and access to resources. Ability privilege refers to the unearned advantages that are provided for people who fit the cognitive and physical norms (Allen, 2011). I once attended a workshop about ability privilege led by a man who was visually impaired. He talked about how, unlike other cultural identities that are typically stable over a lifetime, ability fluctuates for most people. We have all experienced times when we are more or less able.

Perhaps you broke your leg and had to use crutches or a wheelchair for a while. Getting sick for a prolonged period of time also lessens our abilities, but we may fully recover from any of these examples and regain our ability privilege. Whether you’ve experienced a short-term disability or not, the majority of us will become less physically and cognitively able as we get older.

Statistically, people with disabilities make up the largest minority group in the United States, with an estimated 20 percent of people five years or older living with some form of disability (Allen, 2011). Medical advances have allowed some people with disabilities to live longer and more active lives than before, which has led to an increase in the number of people with disabilities. This number could continue to increase, as we have thousands of veterans returning from the wars in Iraq and Afghanistan with physical disabilities or psychological impairments such as posttraumatic stress disorder.

Figure 4.5.2.3 As recently disabled veterans integrate back into civilian life, they will be offered assistance and accommodations under the Americans with Disabilities Act. Wounded Warrior Regiment – CC BY-NC 2.0.

As disability has been constructed in US history, it has intersected with other cultural identities. For example, people opposed to “political and social equality for women cited their supposed physical, intellectual, and psychological flaws, deficits, and deviations from the male norm.” They framed women as emotional, irrational, and unstable, which was used to put them into the “scientific” category of “feeblemindedness,” which led them to be institutionalized (Carlson, 2001). Arguments supporting racial inequality and tighter immigration restrictions also drew on notions of disability, framing certain racial groups as prone to mental retardation, mental illness, or uncontrollable emotions and actions. See Table 8.4 "Developments Related to Ability, Identity, and Communication" for a timeline of developments related to ability, identity, and communication. These thoughts led to a dark time in US history, as the eugenics movement sought to limit reproduction of people deemed as deficient.

Table 8.4 Developments Related to Ability, Identity, and Communication

Year(s)	Development
400 BCE	The Greeks make connections between biology, physiology, and actions. For example, they make a connection between epilepsy and a disorder of the mind but still consider the source to be supernatural or divine.
30–480	People with disabilities are viewed with pity by early Christians and thought to be so conditioned because of an impurity that could possibly be addressed through prayer.
500–1500	As beliefs in the supernatural increase during the Middle Ages, people with disabilities are seen as manifestations of evil and are ridiculed and persecuted.
1650–1789	During the Enlightenment, the first large-scale movements toward the medical model are made, as science and medicine advance and society turns to a view of human rationality.
1900s	The eugenics movement in the United States begins. Laws are passed to sterilize the "socially inadequate," and during this time, more than sixty thousand people were forcibly sterilized in thirty-three states.
1930s	People with disabilities become the first targets of experimentation and mass execution by the Nazis.
1970s	The independent living movement becomes a prominent part of the disability rights movement.
1990	The Americans with Disabilities Act is passed through Congress and signed into law.

Source: Maggie Shreve, "The Movement for Independent Living: A Brief History," *Independent Living Research Utilization*, accessed October 14, 2011, ilru.org/html/publications/in.L_paradigm.doc.

During the early part of the 1900s, the eugenics movement was the epitome of the move to rehabilitate or reject people with disabilities (Allen, 2005). This was a brand of social engineering that was indicative of a strong public support in the rationality of science to cure society's problems (Allen, 2011). A sterilization law written in 1914 "proposed to authorize sterilization of the socially inadequate," which included the "feebleminded, insane, criminalistic, epileptic, inebriate, diseased, blind, deaf, deformed, and dependent" (Lombardo, 2011). During the eugenics movement in the United States, more than sixty thousand people in thirty-three states were involuntarily sterilized (Allen, 2011). Although the eugenics movement as it was envisioned and enacted then is unthinkable today, some who have studied the eugenics movement of the early 1900s have issued warnings that a newly packaged version of eugenics could be upon us. As human genome mapping and DNA manipulation become more accessible, advanced genetic testing could enable parents to eliminate undesirable aspects or enhance desirable characteristics of their children before they are born, creating "designer children" (Spice, 2005).

Much has changed for people with disabilities in the United States in the past fifty years. The independent living movement (ILM) was a part of the disability rights movement that took shape along with other social movements of the 1960s and 1970s. The ILM calls for more individual and collective action toward social change by people with disabilities. Some of the goals of the ILM include reframing disability as a social and political rather than just a medical issue, a shift toward changing society rather than just rehabilitating people with disabilities, a view of accommodations as civil rights rather than charity, and more involvement by people with disabilities in the formulation and execution of policies relating to them (Longmore, 2003). As society better adapts to people with disabilities, there will be more instances of interability communication taking place.

Interability communication is communication between people with differing ability levels; for example, a hearing person communicating with someone who is hearing impaired or a person who doesn't use a wheelchair communicating with someone who uses a wheelchair. Since many people are unsure of how to communicate with a person with disabilities, following are the "Ten Commandments of Etiquette for Communicating with People with Disabilities" to help you in communicating with persons with disabilities:[1]

1. When talking with a person with a disability, speak directly to that person rather than through a companion or sign-language interpreter.
2. When introduced to a person with a disability, it is appropriate to offer to shake hands. People with limited hand use or an artificial limb can usually shake hands. (Shaking hands with the left hand is an acceptable greeting.)
3. When meeting a person who is visually impaired, always identify yourself and others who may be with you. When conversing in a group, remember to identify the person to whom you are speaking.
4. If you offer assistance, wait until the offer is accepted. Then listen to or ask for instructions.
5. Treat adults as adults. Address people who have disabilities by their first names only when extending the same familiarity to all others. (Never patronize people who use wheelchairs by patting them on the head or shoulder.)
6. Leaning on or hanging on to a person's wheelchair is similar to leaning or hanging on to a person and is generally considered annoying. The chair is part of the personal body space of the person who uses it.
7. Listen attentively when you're talking with a person who has difficulty speaking. Be patient and wait for the person to finish, rather than correcting or speaking for the person. If necessary, ask short questions that require short answers, a nod, or a shake of the head. Never pretend to understand if you are having difficulty doing so. Instead, repeat what you have understood and allow the person to respond. The response will clue you in and guide your understanding.
8. When speaking with a person who uses a wheelchair or a person who uses crutches, place yourself at eye level in front of the person to facilitate the conversation.
9. To get the attention of a person who is deaf, tap the person on the shoulder or wave your hand. Look directly at the person and speak clearly, slowly, and expressively to determine if the person can read your lips. Not all people who are deaf can read lips. For those who do lip read, be sensitive to their needs by placing yourself so that you face the light source and keep hands, cigarettes, and food away from your mouth when speaking.
10. Relax. Don't be embarrassed if you happen to use accepted, common expressions such as "See you later" or "Did you hear about that?" that seem to relate to a person's disability. Don't be afraid to ask questions when you're unsure of what to do.

KEY TAKEAWAYS

- The social constructionist view of culture and identity states that the self is formed through our interactions with others and in relation to social, cultural, and political contexts.
- Race, gender, sexuality, and ability are socially constructed cultural identities that developed over time in relation to historical, social, and political contexts.
- Race, gender, sexuality, and ability are cultural identities that affect our communication and our relationships.

EXERCISES

1. Do you ever have difficulty discussing different cultural identities due to terminology? If so, what are your uncertainties? What did you learn in this chapter that can help you overcome them?
2. What comes to mind when you hear the word *feminist*? How did you come to have the ideas you have about feminism?
3. How do you see sexuality connect to identity in the media? Why do you think the media portrays sexuality and identity the way it does?
4. Think of an instance in which you had an interaction with someone with a disability. Would knowing the "Ten Commandments for Communicating with People with Disabilities" have influenced how you communicated in this instance? Why or why not?

4.5.3: Cross-Cultural Teaching - Values

4.5.4: Intercultural Communication

Learning Objectives

1. Define intercultural communication.
2. List and summarize the six dialectics of intercultural communication.
3. Discuss how intercultural communication affects interpersonal relationships.

It is through intercultural communication that we come to create, understand, and transform culture and identity. Intercultural communication is communication between people with differing cultural identities. One reason we should study intercultural communication is to foster greater self-awareness (Martin & Nakayama, 2010). Our thought process regarding culture is often “other-focused,” meaning that the culture of the other person or group is what stands out in our perception. However, the old adage “know thyself” is appropriate, as we become more aware of our own culture by better understanding other cultures and perspectives. Intercultural communication can allow us to step outside of our comfortable, usual frame of reference and see our culture through a different lens. Additionally, as we become more self-aware, we may also become more ethical communicators as we challenge our ethnocentrism, or our tendency to view our own culture as superior to other cultures.

As was noted earlier, difference matters, and studying intercultural communication can help us better negotiate our changing world. Changing economies and technologies intersect with culture in meaningful ways (Martin & Nakayama). As was noted earlier, technology has created for some a global village where vast distances are now much shorter due to new technology that make travel and communication more accessible and convenient (McLuhan, 1967). However, as the following “Getting Plugged In” box indicates, there is also a digital divide, which refers to the unequal access to technology and related skills that exists in much of the world. People in most fields will be more successful if they are prepared to work in a globalized world. Obviously, the global market sets up the need to have intercultural competence for employees who travel between locations of a multinational corporation. Perhaps less obvious may be the need for teachers to work with students who do not speak English as their first language and for police officers, lawyers, managers, and medical personnel to be able to work with people who have various cultural identities.

“GETTING PLUGGED IN”: THE DIGITAL DIVIDE

Many people who are now college-age struggle to imagine a time without cell phones and the Internet. As “digital natives” it is probably also surprising to realize the number of people who do not have access to certain technologies. The *digital divide* was a term that initially referred to gaps in access to computers. The term expanded to include access to the Internet since it exploded onto the technology scene and is now connected to virtually all computing (van Deursen & van Dijk, 2010). Approximately two billion people around the world now access the Internet regularly, and those who don’t face several disadvantages (Smith, 2011). Discussions of the digital divide are now turning more specifically to high-speed Internet access, and the discussion is moving beyond the physical access divide to include the skills divide, the economic opportunity divide, and the democratic divide. This divide doesn’t just exist in developing countries; it has become an increasing concern in the United States. This is relevant to cultural identities because there are already inequalities in terms of access to technology based on age, race, and class (Sylvester & McGlynn, 2010). Scholars argue that these continued gaps will only serve to exacerbate existing cultural and social inequalities. From an international perspective, the United States is falling behind other countries in terms of access to high-speed Internet. South Korea, Japan, Sweden, and Germany now all have faster average connection speeds than the United States (Smith, 2011). And Finland in 2010 became the first country in the world to declare that all its citizens have a legal right to broadband Internet access (ben-Aaron, 2010). People in rural areas in the United States are especially disconnected from broadband service, with about 11 million rural Americans unable to get the service at home. As so much of our daily lives go online, it puts those who aren’t connected at a disadvantage. From paying bills online, to interacting with government services, to applying for jobs, to taking online college classes, to researching and participating in political and social causes, the Internet connects to education, money, and politics.

1. What do you think of Finland’s inclusion of broadband access as a legal right? Is this something that should be done in other countries? Why or why not?
2. How does the digital divide affect the notion of the global village?
3. How might limited access to technology negatively affect various nondominant groups?

Intercultural Communication: A Dialectical Approach

Intercultural communication is complicated, messy, and at times contradictory. Therefore it is not always easy to conceptualize or study. Taking a dialectical approach allows us to capture the dynamism of intercultural communication. A dialectic is a relationship between two opposing concepts that constantly push and pull one another (Martin & Nakayama, 2010). To put it another way, thinking dialectically helps us realize that our experiences often occur in between two different phenomena. This perspective is especially useful for interpersonal and intercultural communication, because when we think dialectically, we think relationally. This means we look at the relationship between aspects of intercultural communication rather than viewing them in isolation. Intercultural communication occurs as a dynamic in-betweenness that, while connected to the individuals in an encounter, goes beyond the individuals, creating something unique. Holding a dialectical perspective may be challenging for some Westerners, as it asks us to hold two contradictory ideas simultaneously, which goes against much of what we are taught in our formal education. Thinking dialectically helps us see the complexity in culture and identity because it doesn't allow for dichotomies. Dichotomies are dualistic ways of thinking that highlight opposites, reducing the ability to see gradations that exist in between concepts. Dichotomies such as good/evil, wrong/right, objective/subjective, male/female, in-group/out-group, black/white, and so on form the basis of much of our thoughts on ethics, culture, and general philosophy, but this isn't the only way of thinking (Marin & Nakayama, 1999). Many Eastern cultures acknowledge that the world isn't dualistic. Rather, they accept as part of their reality that things that seem opposite are actually interdependent and complement each other. I argue that a dialectical approach is useful in studying intercultural communication because it gets us out of our comfortable and familiar ways of thinking. Since so much of understanding culture and identity is understanding ourselves, having an unfamiliar lens through which to view culture can offer us insights that our familiar lenses will not. Specifically, we can better understand intercultural communication by examining six dialectics (Figure $4.5.4.1$) (Martin & Nakayama, 1999).

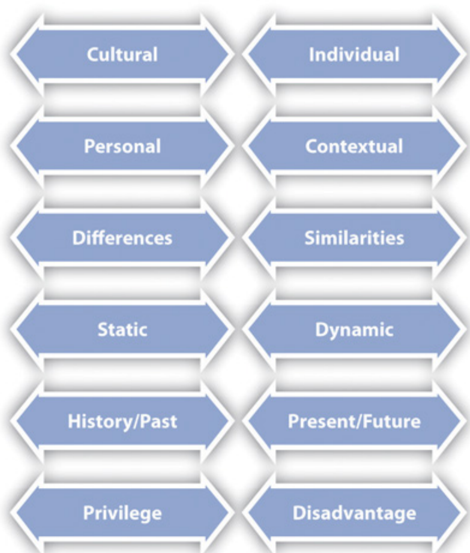


Figure $4.5.4.1$: Dialectics of Intercultural Communication. Source: Adapted from Judith N. Martin and Thomas K. Nakayama, "Thinking Dialectically about Culture and Communication," Communication Theory 9, no. 1 (1999): 1–25.

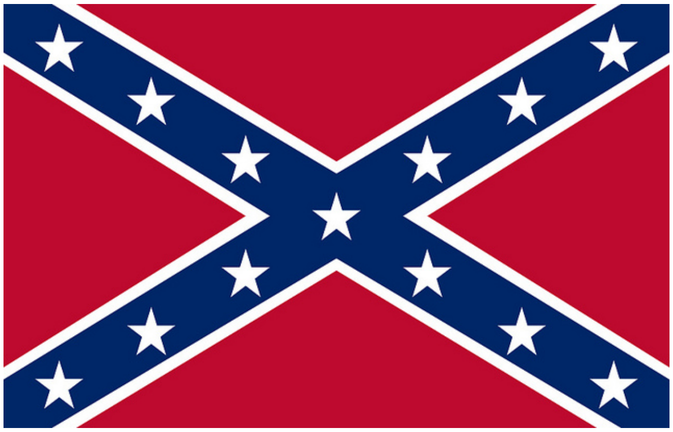
The cultural-individual dialectic captures the interplay between patterned behaviors learned from a cultural group and individual behaviors that may be variations on or counter to those of the larger culture. This dialectic is useful because it helps us account for exceptions to cultural norms. For example, earlier we learned that the United States is said to be a low-context culture, which means that we value verbal communication as our primary, meaning-rich form of communication. Conversely, Japan is said to be a high-context culture, which means they often look for nonverbal clues like tone, silence, or what is not said for meaning. However, you can find people in the United States who intentionally put much meaning into *how* they say things, perhaps because they are not as comfortable speaking directly what's on their mind. We often do this in situations where we may hurt someone's feelings or damage a relationship. Does that mean we come from a high-context culture? Does the Japanese man who speaks more than is socially acceptable come from a low-context culture? The answer to both questions is no. Neither the behaviors of a small percentage of individuals nor occasional situational choices constitute a cultural pattern.

The personal-contextual dialectic highlights the connection between our personal patterns of and preferences for communicating and how various contexts influence the personal. In some cases, our communication patterns and preferences will stay the same across many contexts. In other cases, a context shift may lead us to alter our communication and adapt. For example, an American businesswoman may prefer to communicate with her employees in an informal and laid-back manner. When she is promoted to manage a department in her company's office in Malaysia, she may again prefer to communicate with her new Malaysian employees the same way she did with those in the United States. In the United States, we know that there are some accepted norms that communication in work contexts is more formal than in personal contexts. However, we also know that individual managers often adapt these expectations to suit their own personal tastes. This type of managerial discretion would likely not go over as well in Malaysia where there is a greater emphasis put on power distance (Hofstede, 1991). So while the American manager may not know to adapt to the new context unless she has a high degree of intercultural communication competence, Malaysian managers would realize that this is an instance where the context likely influences communication more than personal preferences.

The differences-similarities dialectic allows us to examine how we are simultaneously similar to and different from others. As was noted earlier, it's easy to fall into a view of intercultural communication as "other-oriented" and set up dichotomies between "us" and "them." When we overfocus on differences, we can end up polarizing groups that actually have things in common. When we overfocus on similarities, we essentialize, or reduce/overlook important variations within a group. This tendency is evident in most of the popular, and some of the academic, conversations regarding "gender differences." The book *Men Are from Mars and Women Are from Venus* makes it seem like men and women aren't even species that hail from the same planet. The media is quick to include a blurb from a research study indicating again how men and women are "wired" to communicate differently. However, the overwhelming majority of current research on gender and communication finds that while there are differences between how men and women communicate, there are far more similarities (Allen, 2011). Even the language we use to describe the genders sets up dichotomies. That's why I suggest that my students use the term *other gender* instead of the commonly used *opposite sex*. I have a mom, a sister, and plenty of female friends, and I don't feel like any of them are the opposite of me. Perhaps a better title for a book would be *Women and Men Are Both from Earth*.

The static-dynamic dialectic suggests that culture and communication change over time yet often appear to be and are experienced as stable. Although it is true that our cultural beliefs and practices are rooted in the past, we have already discussed how cultural categories that most of us assume to be stable, like race and gender, have changed dramatically in just the past fifty years. Some cultural values remain relatively consistent over time, which allows us to make some generalizations about a culture. For example, cultures have different orientations to time. The Chinese have a longer-term orientation to time than do Europeans (Lustig & Koester, 2006). This is evidenced in something that dates back as far as astrology. The Chinese zodiac is done annually (The Year of the Monkey, etc.), while European astrology was organized by month (Taurus, etc.). While this cultural orientation to time has been around for generations, as China becomes more Westernized in terms of technology, business, and commerce, it could also adopt some views on time that are more short term.

The history/past-present/future dialectic reminds us to understand that while current cultural conditions are important and that our actions now will inevitably affect our future, those conditions are not without a history. We always view history through the lens of the present. Perhaps no example is more entrenched in our past and avoided in our present as the history of slavery in the United States. Where I grew up in the Southern United States, race was something that came up frequently. The high school I attended was 30 percent minorities (mostly African American) and also had a noticeable number of white teens (mostly male) who proudly displayed Confederate flags on their clothing or vehicles.

 Figure 4.5.4.2 There has been controversy over whether the Confederate flag is a symbol of hatred or a historical symbol that acknowledges the time of the Civil War. Jim Surkamp – Confederate Rebel Flag – CC BY-NC 2.0.

I remember an instance in a history class where we were discussing slavery and the subject of repatriation, or compensation for descendants of slaves, came up. A white male student in the class proclaimed, "I've never owned slaves. Why should I have to care about this now?" While his statement about not owning slaves is valid, it doesn't acknowledge that effects of slavery still linger today and that the repercussions of such a long and unjust period of our history don't disappear over the course of a few generations.

The privileges-disadvantages dialectic captures the complex interrelation of unearned, systemic advantages and disadvantages that operate among our various identities. As was discussed earlier, our society consists of dominant and nondominant groups. Our cultures and identities have certain privileges and/or disadvantages. To understand this dialectic, we must view culture and identity through a lens of intersectionality, which asks us to acknowledge that we each have multiple cultures and identities that intersect with each other. Because our identities are complex, no one is completely privileged and no one is completely disadvantaged. For example, while we may think of a white, heterosexual male as being very privileged, he may also have a disability that leaves him without the able-bodied privilege that a Latina woman has. This is often a difficult dialectic for my students to understand, because they are quick to point out exceptions that they think challenge this notion. For example, many people like to point out Oprah Winfrey as a powerful African American woman. While she is definitely now quite privileged despite her disadvantaged identities, her trajectory isn't the norm. When we view privilege and disadvantage at the cultural level, we cannot let individual exceptions distract from the systemic and institutionalized ways in which some people in our society are disadvantaged while others are privileged.

As these dialectics reiterate, culture and communication are complex systems that intersect with and diverge from many contexts. A better understanding of all these dialectics helps us be more critical thinkers and competent communicators in a changing world.

"GETTING CRITICAL": IMMIGRATION, LAWS, AND RELIGION

France, like the United States, has a constitutional separation between church and state. As many countries in Europe, including France, Belgium, Germany, the Netherlands, and Sweden, have experienced influxes of immigrants, many of them Muslim, there have been growing tensions among immigration, laws, and religion. In 2011, France passed a law banning the wearing of a *niqab* (pronounced *knee-cobb*), which is an Islamic facial covering worn by some women that only exposes the eyes. This law was aimed at "assimilating its Muslim population" of more than five million people and "defending French values and women's rights" (De La Baume & Goodman, 2011). Women found wearing the veil can now be cited and fined $150 euros. Although the law went into effect in April of 2011, the first fines were issued in late September of 2011. Hind Ahmas, a woman who was fined, says she welcomes the punishment because she wants to challenge the law in the European Court of Human Rights. She also stated that she respects French laws but cannot abide by this one. Her choice to wear the veil has been met with more than a fine. She recounts how she has been denied access to banks and other public buildings and was verbally harassed by a woman on the street and then punched in the face by the woman's husband. Another Muslim woman named Kenza Drider, who can be seen in Video Clip 8.2, announced that she will run for the presidency of France in order to challenge the law. The bill that contained the law was broadly supported by politicians and the public in France, and similar laws are already in place in Belgium and are being proposed in Italy, Austria, the Netherlands, and Switzerland (Fraser, 2011).

1. Some people who support the law argue that part of integrating into Western society is showing your face. Do you agree or disagree? Why?
2. Part of the argument for the law is to aid in the assimilation of Muslim immigrants into French society. What are some positives and negatives of this type of assimilation?
3. Identify which of the previously discussed dialectics can be seen in this case. How do these dialectics capture the tensions involved?

Video 4.5.4.1 Veiled Woman Eyes French Presidency. https://youtu.be/DXh5csMHSPY

Intercultural Communication and Relationships

Intercultural relationships are formed between people with different cultural identities and include friends, romantic partners, family, and coworkers. Intercultural relationships have benefits and drawbacks. Some of the benefits include increasing cultural knowledge, challenging previously held stereotypes, and learning new skills (Martin & Nakayama, 2010). For example, I learned about the Vietnamese New Year celebration Tet from a friend I made in graduate school. This same friend also taught me how to make some delicious Vietnamese foods that I continue to cook today. I likely would not have gained this cultural knowledge or skill without the benefits of my intercultural friendship. Intercultural relationships also present challenges, however.

The dialectics discussed earlier affect our intercultural relationships. The similarities-differences dialectic in particular may present challenges to relationship formation (Martin & Nakayama, 2010). While differences between people's cultural identities may be obvious, it takes some effort to uncover commonalities that can form the basis of a relationship. Perceived differences in general also create anxiety and uncertainty that is not as present in intracultural relationships. Once some similarities are found, the tension within the dialectic begins to balance out and uncertainty and anxiety lessen. Negative stereotypes may also hinder progress toward relational development, especially if the individuals are not open to adjusting their preexisting beliefs. Intercultural relationships may also take more work to nurture and maintain. The benefit of increased cultural awareness is often achieved, because the relational partners explain their cultures to each other. This type of explaining requires time, effort, and patience and may be an extra burden that some are not willing to carry. Last, engaging in intercultural relationships can lead to questioning or even backlash from one's own group. I experienced this type of backlash from my white classmates in middle school who teased me for hanging out with the African American kids on my bus. While these challenges range from mild inconveniences to more serious repercussions, they are important to be aware of. As noted earlier, intercultural relationships can take many forms. The focus of this section is on friendships and romantic relationships, but much of the following discussion can be extended to other relationship types.

Intercultural Friendships

Even within the United States, views of friendship vary based on cultural identities. Research on friendship has shown that Latinos/as value relational support and positive feedback, Asian Americans emphasize exchanges of ideas like offering feedback or asking for guidance, African Americans value respect and mutual acceptance, and European Americans value recognition of each other as individuals (Coller, 1996). Despite the differences in emphasis, research also shows that the overall definition of a close friend is similar across cultures. A close friend is thought of as someone who is helpful and nonjudgmental, who you enjoy spending time with but can also be independent, and who shares similar interests and personality traits (Lee, 2006).

Intercultural friendship formation may face challenges that other friendships do not. Prior intercultural experience and overcoming language barriers increase the likelihood of intercultural friendship formation (Sias et al., 2008). In some cases, previous intercultural experience, like studying abroad in college or living in a diverse place, may motivate someone to pursue intercultural friendships once they are no longer in that context. When friendships cross nationality, it may be necessary to invest more time in common understanding, due to language barriers. With sufficient motivation and language skills, communication exchanges through self-disclosure can then further relational formation. Research has shown that individuals from different countries in intercultural friendships differ in terms of the topics and depth of self-disclosure, but that as the friendship progresses, self-disclosure increases in depth and breadth (Chen & Nakazawa, 2009). Further, as people overcome initial challenges to initiating an intercultural friendship and move toward mutual self-disclosure, the relationship becomes more intimate, which helps friends work through and move beyond their cultural differences to focus on maintaining their relationship. In this sense, intercultural friendships can be just as strong and enduring as other friendships (Lee, 2006).

The potential for broadening one's perspective and learning more about cultural identities is not always balanced, however. In some instances, members of a dominant culture may be more interested in sharing their culture with their intercultural friend than they are in learning about their friend's culture, which illustrates how context and power influence friendships (Lee, 2006). A research study found a similar power dynamic, as European Americans in intercultural friendships stated they were open to exploring everyone's culture but also communicated that culture wasn't a big part of their intercultural friendships, as they just saw their friends as people. As the researcher states, "These types of responses may demonstrate that it is easiest for the group with the most socioeconomic and socio-cultural power to ignore the rules, assume they have the power as individuals to change the rules, or assume that no rules exist, since others are adapting to them rather than vice versa" (Collier, 1996). Again, intercultural friendships illustrate the complexity of culture and the importance of remaining mindful of your communication and the contexts in which it occurs.

Culture and Romantic Relationships

Romantic relationships are influenced by society and culture, and still today some people face discrimination based on who they love. Specifically, sexual orientation and race affect societal views of romantic relationships. Although the United States, as a whole, is becoming more accepting of gay and lesbian relationships, there is still a climate of prejudice and discrimination that individuals in same-gender romantic relationships must face. Despite some physical and virtual meeting places for gay and lesbian people, there are challenges for meeting and starting romantic relationships that are not experienced for most heterosexual people (Peplau & Spalding, 2000).

As we've already discussed, romantic relationships are likely to begin due to merely being exposed to another person at work, through a friend, and so on. But some gay and lesbian people may feel pressured into or just feel more comfortable not disclosing or displaying their sexual orientation at work or perhaps even to some family and friends, which closes off important social networks through which most romantic relationships begin. This pressure to refrain from disclosing one's gay or lesbian sexual orientation in the workplace is not unfounded, as it is still legal in twenty-nine states (as of November 2012) to fire someone for being gay or lesbian (Human Rights Campaign, 2012). There are also some challenges faced by gay and lesbian partners regarding relationship termination. Gay and lesbian couples do not have the same legal and societal resources to manage their relationships as heterosexual couples; for example, gay and lesbian relationships are not legally recognized in most states, it is more difficult for a gay or lesbian couple to jointly own property or share custody of children than heterosexual couples, and there is little public funding for relationship counseling or couples therapy for gay and lesbian couples.

While this lack of barriers may make it easier for gay and lesbian partners to break out of an unhappy or unhealthy relationship, it could also lead couples to termination who may have been helped by the socio-legal support systems available to heterosexuals (Peplau & Spalding, 2000).

Despite these challenges, relationships between gay and lesbian people are similar in other ways to those between heterosexuals. Gay, lesbian, and heterosexual people seek similar qualities in a potential mate, and once relationships are established, all these groups experience similar degrees of relational satisfaction (Peplau & Spalding, 2000). Despite the myth that one person plays the man and one plays the woman in a relationship, gay and lesbian partners do not have set preferences in terms of gender role. In fact, research shows that while women in heterosexual relationships tend to do more of the housework, gay and lesbian couples were more likely to divide tasks so that each person has an equal share of responsibility (Peplau & Spalding, 2000). A gay or lesbian couple doesn't necessarily constitute an intercultural relationship, but as we have already discussed, sexuality is an important part of an individual's identity and connects to larger social and cultural systems. Keeping in mind that identity and culture are complex, we can see that gay and lesbian relationships can also be intercultural if the partners are of different racial or ethnic backgrounds.

While interracial relationships have occurred throughout history, there have been more historical taboos in the United States regarding relationships between African Americans and white people than other racial groups. Antimiscegenation laws were common in states and made it illegal for people of different racial/ethnic groups to marry. It wasn't until 1967 that the Supreme Court ruled in the case of *Loving versus Virginia*, declaring these laws to be unconstitutional (Pratt, 1995). It wasn't until 1998 and 2000, however, that South Carolina and Alabama removed such language from their state constitutions (Lovingday.org, 2011). The organization and website lovingday.org commemorates the landmark case and works to end racial prejudice through education.

Figure 4.5.4.3 The Supreme Court ruled in the 1967 *Loving v. Virginia* case that states could not enforce laws banning interracial marriages. Bahai.us – CC BY-NC 2.0.

Even after these changes, there were more Asian-white and Latino/a-white relationships than there were African American–white relationships (Gaines Jr. & Brennan, 2011). Having already discussed the importance of similarity in attraction to mates, it's important to note that partners in an interracial relationship, although culturally different, tend to be similar in occupation and income. This can likely be explained by the situational influences on our relationship formation we discussed earlier—namely, that work tends to be a starting ground for many of our relationships, and we usually work with people who have similar backgrounds to us.

There has been much research on interracial couples that counters the popular notion that partners may be less satisfied in their relationships due to cultural differences. In fact, relational satisfaction isn't significantly different for interracial partners, although the challenges they may face in finding acceptance from other people could lead to stressors that are not as strong for intracultural partners (Gaines Jr. & Brennan, 2011). Although partners in interracial relationships certainly face challenges, there are positives. For example, some mention that they've experienced personal growth by learning about their partner's cultural background, which helps them gain alternative perspectives. Specifically, white people in interracial relationships have cited an awareness of and empathy for racism that still exists, which they may not have been aware of before (Gaines Jr. & Liu, 2000).

KEY TAKEAWAYS

- Studying intercultural communication, communication between people with differing cultural identities, can help us gain more self-awareness and be better able to communicate in a world with changing demographics and technologies.
- A dialectical approach to studying intercultural communication is useful because it allows us to think about culture and identity in complex ways, avoiding dichotomies and acknowledging the tensions that must be negotiated.
- Intercultural relationships face some challenges in negotiating the dialectic between similarities and differences but can also produce rewards in terms of fostering self- and other awareness.

EXERCISES

1. Why is the phrase “Know thyself” relevant to the study of intercultural communication?
2. Apply at least one of the six dialectics to a recent intercultural interaction that you had. How does this dialectic help you understand or analyze the situation?
3. Do some research on your state’s laws by answering the following questions: Did your state have antimiscegenation laws? If so, when were they repealed? Does your state legally recognize gay and lesbian relationships? If so, how?

4.5.5: Intercultural Communication Competence

Learning Objectives

1. Define intercultural communication competence.
2. Explain how motivation, self- and other-knowledge, and tolerance for uncertainty relate to intercultural communication competence.
3. Summarize the three ways to cultivate intercultural communication competence that are discussed.
4. Apply the concept of "thinking under the influence" as a reflective skill for building intercultural communication competence.

Throughout this textbook, we have been putting various tools in our communication toolbox to improve our communication competence. Many of these tools can be translated into intercultural contexts. While building any form of competence requires effort, building intercultural communication competence often requires us to take more risks. Some of these risks require us to leave our comfort zones and adapt to new and uncertain situations. In this section, we will learn some of the skills needed to be an interculturally competent communicator.

Components of Intercultural Communication Competence

Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. There are numerous components of ICC. Some key components include motivation, self- and other knowledge, and tolerance for uncertainty.

Initially, a person's motivation for communicating with people from other cultures must be considered. Motivation refers to the root of a person's desire to foster intercultural relationships and can be intrinsic or extrinsic (Martin & Nakayama, 2010). Put simply, if a person isn't motivated to communicate with people from different cultures, then the components of ICC discussed next don't really matter. If a person has a healthy curiosity that drives him or her toward intercultural encounters in order to learn more about self and others, then there is a foundation from which to build additional competence-relevant attitudes and skills. This intrinsic motivation makes intercultural communication a voluntary, rewarding, and lifelong learning process. Motivation can also be extrinsic, meaning that the desire for intercultural communication is driven by an outside reward like money, power, or recognition. While both types of motivation can contribute to ICC, context may further enhance or impede a person's motivation to communicate across cultures.

Members of dominant groups are often less motivated, intrinsically and extrinsically, toward intercultural communication than members of nondominant groups, because they don't see the incentives for doing so. Having more power in communication encounters can create an unbalanced situation where the individual from the nondominant group is expected to exhibit competence, or the ability to adapt to the communication behaviors and attitudes of the other. Even in situations where extrinsic rewards like securing an overseas business investment are at stake, it is likely that the foreign investor is much more accustomed to adapting to United States business customs and communication than vice versa. This expectation that others will adapt to our communication can be unconscious, but later ICC skills we will learn will help bring it to awareness.

The unbalanced situation I just described is a daily reality for many individuals with nondominant identities. Their motivation toward intercultural communication may be driven by survival in terms of functioning effectively in dominant contexts. Recall the phenomenon known as code-switching discussed earlier, in which individuals from nondominant groups adapt their communication to fit in with the dominant group. In such instances, African Americans may "talk white" by conforming to what is called "standard English," women in corporate environments may adapt masculine communication patterns, people who are gay or lesbian may self-censor and avoid discussing their same-gender partners with coworkers, and people with nonvisible disabilities may not disclose them in order to avoid judgment.

While intrinsic motivation captures an idealistic view of intercultural communication as rewarding in its own right, many contexts create extrinsic motivation. In either case, there is a risk that an individual's motivation can still lead to incompetent communication. For example, it would be exploitative for an extrinsically motivated person to pursue intercultural communication solely for an external reward and then abandon the intercultural relationship once the reward is attained. These situations highlight the relational aspect of ICC, meaning that the motivation of all parties should be considered. Motivation alone cannot create ICC.

Knowledge supplements motivation and is an important part of building ICC. Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience (Martin & Nakayama). As you'll recall from Chapter 2 "Communication and Perception", on perception, we learn who we are through our interactions with others. Developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge. This may be uncomfortable, because we may realize that people think of our identities differently than we thought. For example, when I lived in Sweden, my Swedish roommates often discussed how they were wary of befriending students from the United States. They perceived US Americans to be shallow because they were friendly and exciting while they were in Sweden but didn't remain friends once they left. Although I was initially upset by their assessment, I came to see the truth in it. Swedes are generally more reserved than US Americans and take longer to form close friendships. The comparatively extroverted nature of the Americans led some of the Swedes to overestimate the depth of their relationship, which ultimately hurt them when the Americans didn't stay in touch. This made me more aware of how my communication was perceived, enhancing my self-knowledge. I also learned more about communication behaviors of the Swedes, which contributed to my other-knowledge.

The most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these opportunities for a variety of reasons. Despite the overall diversity in the United States, many people still only interact with people who are similar to them. Even in a racially diverse educational setting, for example, people often group off with people of their own race. While a heterosexual person may have a gay or lesbian friend or relative, they likely spend most of their time with other heterosexuals. Unless you interact with people with disabilities as part of your job or have a person with a disability in your friend or family group, you likely spend most of your time interacting with able-bodied people. Living in a rural area may limit your ability to interact with a range of cultures, and most people do not travel internationally regularly. Because of this, we may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries. Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Also, knowledge of another language does not automatically equate to ICC.

Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC (Pusch, 2009). Mindfulness is a state of self- and other-monitoring that informs later reflection on communication interactions. As mindful communicators we should ask questions that focus on the interactive process like "How is our communication going? What are my reactions? What are their reactions?" Being able to adapt our communication in the moment based on our answers to these questions is a skill that comes with a high level of ICC. Reflecting on the communication encounter later to see what can be learned is also a way to build ICC. We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. Cognitive flexibility refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions. In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

Motivation and knowledge can inform us as we gain new experiences, but how we feel in the moment of intercultural encounters is also important. Tolerance for uncertainty refers to an individual's attitude about and level of comfort in uncertain situations (Martin & Nakayama, 2010). Some people perform better in uncertain situations than others, and intercultural encounters often bring up uncertainty. Whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or shouldn't do or say. Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful outcome (Pusch, 2009). Individuals who are intrinsically motivated toward intercultural communication may have a higher tolerance for uncertainty, in that their curiosity leads them to engage with others who are different because they find the self- and other-knowledge gained rewarding.

Cultivating Intercultural Communication Competence

How can ICC be built and achieved? This is a key question we will address in this section. Two main ways to build ICC are through experiential learning and reflective practices (Bednarz, 2010). We must first realize that competence isn't any one thing. Part of being competent means that you can assess new situations and adapt your existing knowledge to the new contexts. What it means to be competent will vary depending on your physical location, your role (personal, professional, etc.), and your life stage, among other things. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the nonroutine, and connect to uncommon frameworks. I have always told my students that ICC is less about a list of rules and more about a box of tools.

Three ways to cultivate ICC are to foster attitudes that motivate us, discover knowledge that informs us, and develop skills that enable us (Bennett, 2009). To foster attitudes that motivate us, we must develop a sense of wonder about culture. This sense of wonder can lead to feeling overwhelmed, humbled, or awed (Opdal, 2001). This sense of wonder may correlate to a high tolerance for uncertainty, which can help us turn potentially frustrating experiences we have into teachable moments. I've had many such moments in my intercultural encounters at home and abroad. One such moment came the first time I tried to cook a frozen pizza in the oven in the shared kitchen of my apartment in Sweden. The information on the packaging was written in Swedish, but like many college students, I had a wealth of experience cooking frozen pizzas to draw from. As I went to set the oven dial to preheat, I noticed it was strange that the oven didn't go up to my usual 425–450 degrees. Not to be deterred, I cranked the dial up as far as it would go, waited a few minutes, put my pizza in, and walked down the hall to my room to wait for about fifteen minutes until the pizza was done. The smell of smoke drew me from my room before the fifteen minutes was up, and I walked into a corridor filled with smoke and the smell of burnt pizza. I pulled the pizza out and was puzzled for a few minutes while I tried to figure out why the pizza burned so quickly, when one of my corridor-mates gently pointed out that the oven temperatures in Sweden are listed in Celsius, not Fahrenheit! Despite almost burning the kitchen down, I learned a valuable lesson about assuming my map for temperatures and frozen pizzas was the same as everyone else's.

Discovering knowledge that informs us is another step that can build on our motivation. One tool involves learning more about our cognitive style, or how we learn. Our cognitive style consists of our preferred patterns for "gathering information, constructing meaning, and organizing and applying knowledge" (Bennett, 2009). As we explore cognitive styles, we discover that there are differences in how people attend to and perceive the world, explain events, organize the world, and use rules of logic (Nisbett, 2003). Some cultures have a cognitive style that focuses more on tasks, analytic and objective thinking, details and precision, inner direction, and independence, while others focus on relationships and people over tasks and things, concrete and metaphorical thinking, and a group consciousness and harmony.

Developing ICC is a complex learning process. At the basic level of learning, we accumulate knowledge and assimilate it into our existing frameworks. But accumulated knowledge doesn't necessarily help us in situations where we have to apply that knowledge. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation. The cognitive dissonance that results in these situations is often uncomfortable and can lead to a hesitance to repeat such an engagement. One tip for cultivating ICC that can help manage these challenges is to find a community of like-minded people who are also motivated to develop ICC. In my graduate program, I lived in the international dormitory in order to experience the cultural diversity that I had enjoyed so much studying abroad a few years earlier. I was surrounded by international students and US American students who were more or less interested in cultural diversity. This ended up being a tremendous learning experience, and I worked on research about identity and communication between international and American students.

Developing skills that enable us is another part of ICC. Some of the skills important to ICC are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety (Bennett, 2009). Again, you are already developing a foundation for these skills by reading this book, but you can expand those skills to intercultural settings with the motivation and knowledge already described. Contact alone does not increase intercultural skills; there must be more deliberate measures taken to fully capitalize on those encounters. While research now shows that intercultural contact does decrease prejudices, this is not enough to become interculturally competent. The ability to empathize and manage anxiety enhances prejudice reduction, and these two skills have been shown to enhance the overall impact of intercultural contact even more than acquiring cultural knowledge. There is intercultural training available for people who are interested. If you can't access training, you may choose to research intercultural training on your own, as there are many books, articles, and manuals written on the subject.

Reflective practices can also help us process through rewards and challenges associated with developing ICC. As we open ourselves to new experiences, we are likely to have both positive and negative reactions. It can be very useful to take note of negative or defensive reactions you have. This can help you identify certain triggers that may create barriers to effective intercultural interaction. Noting positive experiences can also help you identify triggers for learning that you could seek out or recreate to enhance the positive (Bednarz, 2010). A more complex method of reflection is called intersectional reflexivity. Intersectional reflexivity is a reflective practice by which we acknowledge intersecting identities, both privileged and disadvantaged, and implicate ourselves in social hierarchies and inequalities (Jones Jr., 2010). This method brings in the concepts of dominant and nondominant groups and the privileges/disadvantages dialectic we discussed earlier.

While formal intercultural experiences like studying abroad or volunteering for the Special Olympics or a shelter for gay, lesbian, bisexual, transgender, and queer (GLBTQ) youth can result in learning, informal experiences are also important. We may be less likely to include informal experiences in our reflection if we don't see them as legitimate. Reflection should also include "critical incidents" or what I call "a-ha! moments." Think of reflection as a tool for metacompetence that can be useful in bringing the formal and informal together (Bednarz, 2010).

"GETTING COMPETENT": THINKING UNDER THE INFLUENCE

Communication and culture scholar Brenda Allen coined the phrase "thinking under the influence" (TUI) to highlight a reflective process that can help us hone our intercultural communication competence (Allen, 2011). As we discussed earlier, being mindful is an important part of building competence. Once we can become aware of our thought processes and behaviors, we can more effectively monitor and intervene in them. She asks us to monitor our thoughts and feelings about other people, both similar to and different from us. As we monitor, we should try to identify instances when we are guilty of TUI, such as uncritically accepting the dominant belief systems, relying on stereotypes, or prejudging someone based on their identities. She recounts seeing a picture on the front of the newspaper with three men who appeared Latino. She found herself wondering what they had done, and then found out from the caption that they were the relatives of people who died in a car crash. She identified that as a TUI moment and asked herself if she would have had the same thought if they had been black, white, Asian, or female. When we feel "surprised" by someone different, this often points to a preexisting negative assumption that we can unpack and learn from. Allen also found herself surprised when a panelist at a conference who used a wheelchair and was hearing impaired made witty comments. Upon reflection, she realized that she had an assumption that people with disabilities would have a gloomy outlook on life. While these examples focus on out-groups, she also notes that it's important for people, especially in nondominant groups, to monitor their thoughts about their own group, as they may have internalized negative attitudes about their group from the dominant culture. As a black woman, she notes that she has been critical of black people who "do not speak mainstream English" based on stereotypes she internalized about race, language, and intelligence. It is not automatically a bad thing to TUI. Even Brenda Allen, an accomplished and admirable scholar of culture and communication, catches herself doing it. When we notice that we TUI, it's important to reflect on that moment and try to adjust our thinking processes. This is an ongoing process, but it is an easy-to-remember way to cultivate your ICC. Keep a record of instances where you catch yourself "thinking under the influence" and answer the following questions:

1. What triggers you to TUI?
2. Where did these influences on your thought come from?
3. What concepts from this chapter can you apply to change your thought processes?

KEY TAKEAWAYS

- Getting integrated: Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. ICC also has the potential to benefit you in academic, professional, personal, and civic contexts.
- A person with appropriate intrinsic or extrinsic motivation to engage in intercultural communication can develop self- and other-knowledge that will contribute to their ability to be mindful of their own communication and tolerate uncertain situations.
- We can cultivate ICC by fostering attitudes that motivate us, discovering knowledge that informs us, and developing skills that enable us.

EXERCISES

1. Identify an intercultural encounter in which you did not communicate as competently as you would have liked. What concept(s) from the chapter would have helped you in this situation and how?
2. Which of the following components of ICC—motivation, mindfulness, cognitive flexibility, and tolerance for uncertainty—do you think you are most competent at, and which one needs the most work? Identify how you became so competent in the first one and some ways that you can improve the second one.
3. Choose one of the three ways discussed to cultivate ICC and make a list of five steps you can take to enhance this part of your competence.

4.6: Improving Intercultural Communication Skills

Learning Outcomes

1. Explain the importance of cultural intelligence.
2. Learn about metacognitive CQ.
3. Identify several different ways to create better intercultural interactions.

Become Culturally Intelligent

One of the latest buzz-words in the business world is "cultural intelligence," which was initially introduced to the scholarly community in 2003 by P. Christopher Earley and Soon Ang.[40] In the past decade, a wealth of research has been conducted examining the importance of cultural intelligence during interpersonal interactions with people from other cultures. Cultural intelligence (CQ) is defined as an "individual's capability to function effectively in situations characterized by cultural diversity."[41]

Four Factors of Cultural Intelligence

In their original study on the topic, Earley and Ang argued that cultural intelligence is based on four distinct factors: cognitive, motivational, metacognitive, and behavioral dimensions. Before continuing, take a minute and complete the Cultural Intelligence Questionnaire in Table 6.4.1

Table 6.4.1 Cultural Intelligence Questionnaire

	Read the following questions and select the answer that corresponds with your perception. Do not be concerned if some of the items appear similar. Please use the scale below to rate the degree to which each statement applies to you 1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly Agree
1.	When I am interacting with someone from a differing culture I know when I use my knowledge of that person's culture during our interaction
2.	When I interact with someone from a culture I know nothing about, I have no problem adjusting my perspective of that culture while we talk.
3.	During intercultural interactions I am well aware of the cultural knowledge I utilize.
4.	I always check my knowledge of someone from another culture to ensure that my understanding of their culture is accurate.
5.	During my intercultural interactions I try to be mindful of how my perceptions of someone's culture are either consistent with or differ from reality.
6.	I pride myself on knowing a lot about other people's cultures
7.	I understand the social, economic and political systems of other cultures
8.	I know about other culture's religious beliefs and values
9.	I understand how daily life is enacted in other cultures
10.	I know the importance of paintings, literature and other forms of art in other cultures
11.	I enjoy reaching out and engaging in an intercultural encounter.
12.	I would have no problem in socializing with people from a new culture.
13.	Although intercultural encounters often involve stress I don't mind the stress because meeting people from other cultures makes it worthwhile
14.	I would have no problems accustomising myself to the routines of another culture
15.	I enjoy being with people from other cultures and getting to know them

	Read the following questions and select the answer that corresponds with your perception. Do not be concerned if some of the items appear similar. Please use the scale below to rate the degree to which each statement applies to you 1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly Agree
16.	I know how to interact verbally with people from different cultures.
17.	I know how to interact non-verbally with people from different cultures.
18.	I can vary my rate of speech if an intercultural encounter requires it.
19.	I can easily alter my behaviours to suit the needs of an intercultural encounter.
20.	I can alter my facial expressions if an intercultural exchange requires it
SCORING	To compute your scores follow the instructions below
	Add items 1-5 Intercultural understanding
	Add items 6-10 Intercultural knowledge
	Add items 11-15 Intercultural motivation
	Add items 16-20 Intercultural behavior

Interpretation

Scores for each of the four factors (intercultural understanding, intercultural knowledge, intercultural motivation, and intercultural behavior) can be added together to get a composite score. Each of the four factors exists on a continuum from 5 (not culturally intelligent) to 25 (highly culturally intelligent). An average person would score between 12-18.

Based On:

Van Dyne, L., Ang, S., & Koh, C. (2008). Development and validation of the CQS: The Cultural Intelligence Scale. In S. Ang & L. Van Dyne (Eds.), Handbook of cultural intelligence: Theory, measurement, and application (pp. 16-38). Armonk, NY: M. E. Sharpe.

Cognitive CQ

First, cognitive CQ involves knowing about different cultures (intercultural knowledge). Many types of knowledge about a culture can be relevant during an intercultural interaction: rules and norms, economic and legal systems, cultural values and beliefs, the importance of art within a society, etc.… All of these different areas of knowledge involve facts that can help you understand people from different cultures. For example, in most of the United States, when you are talking to someone, eye contact is very important. You may have even been told by someone to “look at me when I’m talking to you” if you’ve ever gotten in trouble. However, this isn’t consistent across different cultures at all. Hispanic, Asian, Middle Eastern, and Native American cultures often view direct contact when talking to someone superior as a sign of disrespect. Knowing how eye contact functions across cultures can help you know more about how to interact with people from various cultures. Probably one of the best books you can read to know more about how to communicate in another culture is Terri Morrison and Wayne A. Conaway’s book *Kiss, Bow, or Shake Hands: The Bestselling Guide to Doing Business in More than 60 Countries.*[42]

Motivational CQ

Second, we have motivational CQ, or the degree to which an individual desires to engage in intercultural interactions and can easily adapt to different cultural environments. Motivation is the key to effective intercultural interactions. You can have all the knowledge in the world, but if you are not motivated to have successful intercultural interactions, you will not have them.

Metacognitive CQ

Third, metacognitive CQ involves being consciously aware of your intercultural interactions in a manner that helps you have more effective interpersonal experiences with people from differing cultures (intercultural understanding). All of the knowledge about cultural differences in the world will not be beneficial if you cannot use that information to understand and adapt your behavior during an interpersonal interaction with someone from a differing culture. As such, we must always be learning about cultures but also be ready to adjust our knowledge about people and their cultures through our interactions with them.

Behavioral CQ

Lastly, behavioral CQ is the next step following metacognitive CQ, which is behaving in a manner that is consistent with what you know about other cultures.[43] We should never expect others to adjust to us culturally. Instead, culturally intelligent people realize that it's best to adapt our behaviors (verbally and nonverbally) to bridge the gap between people culturally. When we go out of our way to be culturally intelligent, we will encourage others to do so as well. As you can see, becoming a truly culturally intelligent person involves a lot of work. As such, it's important to spend time and build your cultural intelligence if you are going to be an effective communicator in today's world.

Engaging Culturally Mindful Interactions

Admittedly, being culturally competent takes a lot of work and a lot of practice. Even if you're not completely culturally competent, you can engage with people from other cultures in a mindful way. As discussed in Chapter 1, Shauna Shapiro and Linda Carlson introduced us to the three-component model of mindfulness: attention, intention, and attitude.[44]

First, when it comes to engaging with people from other cultures, we need to be fully in the moment and not think about previous interactions with people from a culture or possible future interactions with people from a culture. Instead, it's essential to focus on the person you are interacting with. You also need to be aware of your stereotypes and prejudices that you may have of people from a different culture. Don't try to find evidence to support or negate these stereotypes or prejudices. If you focus on evidencefinding, you're just trying to satisfy your thoughts and feelings and not mindfully engaging with this other person. Also, if you find that your mind is shifting, recognize the shift and allow yourself to re-center on your interaction with the other person.

Second, go into an intercultural interaction knowing your intention. If your goal is to learn more about that person's culture, that's a great intention. However, that may not be the only intention we have when interacting with someone from another culture. For example, you may be interacting with someone from another culture because you're trying to sell them a product you represent. If your main intention is sales, then be aware of your intention and don't try to deceive yourself into thinking it's something more altruistic.

Lastly, go into all intercultural interactions with the right attitude. Remember, the goal of being mindful is to be open, kind, and curious. Although we often discuss mindful in terms of how we can be open, kind, and curious with ourselves, it's also important to extend that same framework when we are interacting with people from other cultures. So much of mindful relationships is embodying the right attitude during our interactions with others. If you need a refresher on building the right attitude during your interactions, go back and look at Daniel Siegel's COAL Jon Kabat-Zinn's Seven Attitudes for Mindfulness discussed in Chapter 1.

Overall, the goal of mindful intercultural interactions is to be present in the moment in a nonjudgmental way. When you face judgments, recognize them, and ask yourself where they have come from. Interrogate those judgments. At the same time, don't judge yourself for having these ideas. If we have stereotypes about another a specific culture, it's important to recognize those stereotypes, call them out, understand where they came from in the first place, and examine them for factualness.

For example, imagine you're talking to someone from the Republic of Kiribati. Chances are, you've probably never heard of the Republic of Kiribati, but it's a real country in Oceania. But let's say all you know about the people from the Republic of Kiribati is that they like European-style football. During your interaction, you say, "So, what's your favorite football team?" In this moment, you've taken the one stereotype you had and used it to help engage in an interaction. However, if the person comes back and says, "I really don't care. Sports just aren't my thing." How do you respond? First, recognize that you attempted to use a stereotype that you had and call it out for what it was. That doesn't make you a bad person, but we must learn from these encounters and broaden our world views. Second, call out the stereotype in your mind. Before that moment, you may not have even realized that you had a stereotype of people from the Republic of Kiribati. Labeling our stereotypes of other people is important because it helps us recognize them faster, the more we engage in this type of mindful behavior. Third, figure out where that stereotype came from. Maybe you had been in New Zealand and saw a match on the television and saw the Kiribati national football team. In that one moment, you learned a tiny bit about an entire country and pocketed it away for future use. Sometimes it's easy to figure out where our stereotypes evolved from, but sometimes these stereotypes are so ingrained in us through our own culture that it's hard to really figure out their origin. Lastly, it's time to realize that your stereotype may not be that factual. At the same time, you may have found the one resident of the Republic of Kiribati who doesn't like football. We can often make these determinations by talking to the other person.

At the same time, it's important also to be mindfully open to the other person's stereotypes of people within your own culture. For example, someone from the Republic of Kiribati may have a stereotype that Americans know nothing about football (other than American football). If you're a fan of what we in the U.S. call soccer, then you correct that stereotype or at least provide that person a more nuanced understanding of your own culture. Sure, American football still is the king of sports in the U.S., but media trends for watching football (soccer) are growing, and more and more Americans are becoming fans.

Key Takeaways

- Cultural intelligence involves the degree to which an individual can communicate competently in varying cultural situations. Cultural intelligence consists of four distinct parts: knowledge, motivation, understanding, and behavior.
- Having strong intercultural relationships can be very rewarding. When thinking about your own intercultural relationships, some ways to have more rewarding intercultural relationships can include: understanding your own culture better, being interested in other people and their cultures, respecting other people's cultures, becoming culturally intelligent, tolerating ambiguity during interactions, being aware of and overcoming your own ethnocentrism, and being a good example of your own culture.

Exercises

- The Cultural Intelligence Center has created a widely used 20-item measure for cultural intelligence. Please take a second and complete their measure: http:// www.culturalq.com/docs/The%20CQS.pdf What were your CQ strengths and CQ weaknesses? Where would you most want to improve your CQ?
- Visit the National Center for Cultural Competence at http://nccc.georgetown.edu/ about.html. Read some of the material on their website. Look for their ideas and compare to what you've learned in this section.
- James L. Mason created a cultural competence tool for service agencies (http:// files.eric.ed.gov/fulltext/ED399684.pdf). Take a look at their tool, which is freely available online. What do you think of their tools for evaluating cultural competence? Do you think cultural competence and cultural intelligence are similar, different, or identical? Why?

4.7: Personality Types and Learning

Questions to consider

- Is there any connection between personality types and learning?
- Can the Myers-Briggs test be used to identify personality traits and learning styles?
- Is there a real correlation between personality styles and learning?
- What is the impact on learning with work that you enjoy?

Much like learning styles, there have been a number of theories surrounding the idea that different personality types may prefer different kinds of learning. Again, this builds on the original learning style concept that people may have a single preference toward how they learn, and then adds to it that certain personality traits may determine which learning style a person prefers.

Since it has already been determined that learning styles are more effective when selected for the subject being learned rather than the sensory preference of the learner, it might seem foolish to revisit another learning style theory. But, in this case, understanding how personality traits and learning styles are categorized can be useful in making decisions and choices for your own learning activities. In other words, we won't dismiss the theory out of hand without first seeing if there is anything useful in it.

One part of this theory that can be useful is the identification of personality traits that affect your motivation, emotions, and interests toward learning. You have already read a great deal about how these internal characteristics can influence your learning. What knowing about personality traits and learning can do for you is to help you be aware and informed about how these affect you so you can deal with them directly.

Myers-Briggs: Identifying Personality Traits and Styles

The Myers-Briggs system is one of the most popular personality tests, and it is relatively well known. It has seen a great deal of use in the business world with testing seminars and presentations on group dynamics. In fact, it is so popular that you may already be familiar with it and may have taken a test yourself to find out which of the 16 personality types you most favor.

The basic concept of Myers-Briggs is that there are four main traits. These traits are represented by two opposites, seen in the table below.

Table 2.5

Extroverted (E)	vs.	Introverted (I)
Intuition (N)	vs.	Sensing (S)
Feeling (F)	vs.	Thinking (T)
Judging (J)	vs.	Perceiving (P)

It is thought that people generally exhibit one trait or the other in each of these categories, or that they fall along a spectrum between the two opposites. For example, an individual might exhibit both Feeling and Thinking personality traits, but they will favor one more than the other.

Also note that with each of these traits there is a letter in parentheses. The letter is used to represent the specific traits when they are combined to define a personality type (e.g., Extrovert is E and Introvert is I, Intuition is N, etc.). To better understand these, each is briefly explained.

Extroverted (E) vs. Introverted (I): In the Myers-Briggs system, the traits of Extroverted and Introverted are somewhat different from the more common interpretations of the two words. The definition is more about an individual's attitude, interests, and motivation. The extrovert is primarily motivated by the outside world and social interaction, while the introvert is often more motivated by things that are internal to them—things like their own interests.

Intuition (N) vs. Sensing (S): This personality trait is classified as a preference toward one way of perceiving or another. It is concerned with how people tend to arrive at conclusions. A person on the intuitive end of the spectrum often perceives things in broader categories. A part of their process for "knowing things" is internal and is often described as *having a hunch* or *a gut feeling*. This is opposed to the preferred method of a sensing person, who often looks to direct observation as a means of perception. They prefer to arrive at a conclusion by details and facts, or by testing something with their senses.

Feeling (F) vs. Thinking (T): This trait is considered a decision-making process over the information gathered through the perception (N versus S). People that find themselves more on the Feeling end of the spectrum tend to respond based on their feelings and empathy. Examples of this would be conclusions about what is good versus bad or right versus wrong based on how they feel things should be. The Thinking person, on the other hand, arrives at opinions based on reason and logic. For them, feeling has little to do with it.

Judging (J) vs. Perceiving (P): This category can be thought of as a personal preference for using either the Feeling versus Thinking (decision-making) or the Intuition versus Sensing (perceiving) when forming opinions about the outside world. A person that leans toward the Judging side of the spectrum approaches things in a structured way—usually using Sensing and Thinking traits. The Perceiving person often thinks of structure as somewhat inhibiting. They tend to make more use of Intuition and Feeling in their approach to life.

The Impact of Personality Styles on Learning

To find out their own personality traits and learning styles, a person takes an approved Myers-Briggs test, which consists of a series of questions that help pinpoint their preferences. These preferences are then arranged in order to build a profile using each of the four categories.

For example, a person that answered questions in a way that favored Extroverted tendencies along with a preference toward Sensing, Thinking, and Judging would be designated as ESTJ personality type. Another person that tended more toward answers that aligned with Intuitive traits than Sensing traits would fall into the ENTJ category.

Table 2.6 Personality Types

ESTJ	ISTJ	ENTJ	INTJ
ESTP	ISTP	ENTP	INTP
ESFJ	ISFJ	ENFJ	INFJ
ESFP	ISFP	ENFP	INFP

As with other learning style models, Myers-Briggs has received a good deal of criticism based on the artificial restrictions and impairments it tends to suggest. Additionally, the claim that each person has a permanent and unwavering preference towards personality traits and learning styles has not turned out to be as concrete as it was once thought. This has been demonstrated by people taking tests like the Myers-Briggs a few weeks apart and getting different results based on their personal preferences at that time.

What this means is that, just as with the VAK and other learning style models, you should not constrain your own learning activities based on a predetermined model. Neither should you think of yourself as being limited to one set of preferences. Instead, different types of learning and different preferences can better fit your needs at different times. This and how to best apply the idea of personality types influencing learning styles is explained in the next section.

How to Use Personality Type Learning Styles

To recap, personality tests such as the Myers-Briggs can provide a great deal of insight into personal choices toward learning. Unfortunately, many people interpret them as being something that defines them as both a person and a learner. They tell themselves things like "I am an ESTJ, so I am only at my best when I learn a certain way" or "I rely on intuition, so a science course is not for me!" They limit themselves instead of understanding that while they may have particular preferences under a given situation, all of the different categories are open to them and can be put to good use.

What is important to know is that these sorts of models can serve you better as a way to think about learning. They can help you make decisions about how you will go about learning in a way that best suits your needs and goals for that particular task. As an example of how to do this, what follows are several different approaches to learning about the play *Julius Caesar* by William Shakespeare. In each case, Myers-Briggs categories are used to define what sort of activities would help you meet your desired learning goals.

- Your assignment is to read *Julius Caesar* as a work of English literature. Your learning goal is not just to read the play, but to be able to compare it to other, more modern works of literature. To do that, it would be beneficial to use a more *introverted* approach so that you can think about the influences that may have affected each author. You might also want to focus on a

thinking learning style when examining and comparing the use of words and language in the 17th-century piece to more modern writing styles.
- Your use of learning style approaches would be very different if you were assigned to actually perform a scene from *Julius Caesar* as a part of a class. In this case, it would be better for you to rely on an *extroverted* attitude since you will be more concerned with audience reaction than your own inner thoughts about the work. And since one of your goals would be to create a believable character for the audience, you would want to base decisions on the gestures you might make during the performance through *feeling* so that you have empathy with the character and are convincing in your portrayal.
- A third, completely different assignment, such as examining the play *Julius Caesar* as a political commentary on English society during the reign of Queen Elizabeth, would have very different goals and therefore should be approached using different learning styles. In this example, you might want to begin by using a *sensing* approach to gather facts about what was happening politically in that time period and then switch to *intuition* for insight into the motivations of Shakespeare and the attitudes of his audience in England at that time.

As you can see in the examples above, the choices about each of the different approaches can be entirely dictated by what you will be doing with the learning. Because of this, being aware of the personality type learning styles you have available to you can make a tremendous difference in both how you go about it and your success.

Analysis Question

To find out more about personality types and learning styles, you can take an online personality test to experience it yourself. Several companies charge for this service, but there are a few that offer tests online for free. Click here for one such free online personality test.

Again, keep in mind that your results can change under different circumstances, but doing it for the first time will give you a place to start.

Afterwards you can click here to read more about the connections between personality and learning styles. There you can look up the results from your personality test and see how much you think it aligns with your learning style preferences. Again, this exercise is not to determine your ultimate learning style, but it is to give you a deeper understanding of what is behind the concept of connecting personality types to learning.

The Impact of Work You Enjoy

For a final word on personality types and learning styles, there is no denying that there are going to be different approaches you enjoy more than others. While you do have the ability to use each of the different approaches to meet the goals of your learning activities, some will come more easily for you in certain situations and some will be more pleasurable. As most people do, you will probably find that your work is actually better when you are doing things you like to do. Because of this, it is to your advantage to recognize your preferred methods of learning and to make use of them whenever possible. As discussed elsewhere in this book, in college you will often have opportunities to make decisions about the assignments you complete. In many instances, your instructor may allow for some creativity in what you do and in the finished product. When those opportunities arise, you have everything to gain by taking a path that will allow you to employ preferences you enjoy most. An example of this might be an assignment that requires you to give a presentation on a novel you read for class. In such a case, you might have the freedom to focus your presentation on something that interests you more and better aligns with how you like to learn. It might be more enjoyable for you to present a study on each of the characters in the book and how they relate to each other, or you might be more interested in doing a presentation on the historical accuracy of the book and the background research the author put into writing it.

Whatever the case, discuss your ideas with your instructor to make certain they will both meet the criteria of the assignment and fulfill the learning goals of the activity. There is a great potential for benefit in talking with your instructors when you have ideas about how you can personalize assignments or explore areas of the subject that interest you. In fact, it is a great practice to ask your instructors for guidance and recommendations and, above all, to demonstrate to them that you are taking a direct interest in your own learning. There is never any downside to talking with your instructors about your learning.

4.8: Verbal and Written Communication Strategies

Learning Objectives

- Explain the concept of emotional intelligence.
- Describe the four types of communication in the workplace.
- Explain the various communication styles and identify your own style.

Communication, as you see in our opening scenario, is key to any successful career. While communication is likely discussed in several of your other classes, it should also be addressed in a human relations book, since much of what we do at work is based on effective communication.

How many times do miscommunications happen on a daily basis, either in your personal life or at your job? The good news is that we can all get better at communication. The first thing we need to do is learn how we can better communicate with others. Then we will want to look at our own communication style and compare that with other styles. Have you ever spoken with someone you just didn't "get"? It is probably because you have different communication styles. Body language is also a key contributor to communication; in fact, as was suggested in the late 1960s by researcher Albert Mehrabian, body language makes up 93 percent of our communication.[1]

One of the most important aspects of good communication is emotional intelligence (EI). **Emotional intelligence**, as we discussed in Chapter 2 is the ability to know and manage our emotions, motivate ourselves, understand others' emotions, and manage relationships. Without EI, it would be impossible to effectively communicate with people.

Communication Directions

In addition to the communication that occurs within organizations, each of us has our own individual communication style. Many organizations give tests that may indicate their candidate's preferred style, providing information on the best job fit.

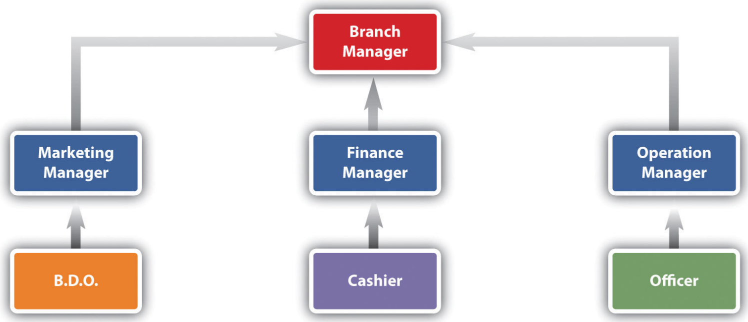
As you already know, communication in companies is key to having a successful organization. Of course, learning how to communicate better, as a result, is the cornerstone of a successful career. Likewise, understanding how companies communicate with employees can result in employees who are more loyal and motivated.

Those that don't communicate well, though, see increased turnover, absenteeism, dissatisfied customers, higher product defect rates, lack of focus on business objectives, and lack of innovation.[2]

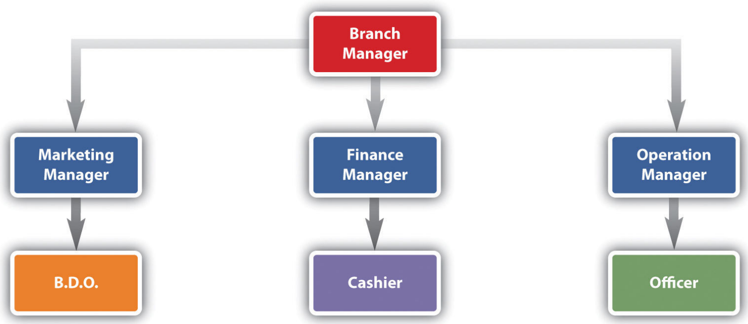
Four main types of communications occur within a company: upward communication, downward communication, diagonal communication, and horizontal communication. Each type of communication can serve a different purpose in human resources, and many messages may be sent in a variety of ways.

Upward communication is when the lower levels of an organization communicate with the upper levels of an organization. Some examples might be an employee satisfaction survey using online survey tools such as SurveyMonkey. These kinds of tools can be used to determine the changes that should occur in a company. Oftentimes human resource departments may develop a survey such as this to find out how satisfied the employees are with things such as benefits. Then the organization can make changes based on the satisfaction level of the employees. Employees might also engage in upward communication in a given work situation. They might tell their manager their plate is full and they can't take on any new projects. This is considered upward communication, too.

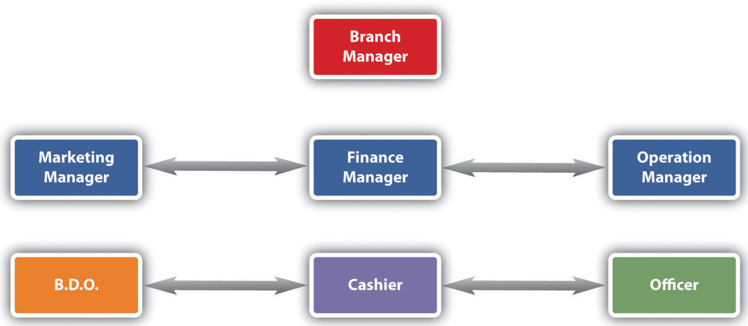
Downward communication is the opposite of upward communication, in that the communication occurs from the upper levels of an organization down to the lower levels of the organization. A manager explaining how to do a task to an employee would be considered downward communication. Development of training programs to communicate safety in the organization might be another example. A change in a pay or bonus structure would be communicated using the downward approach as well.



"Upward" Communication in a Bank



"Downward" Communication in a Bank



"Horizontal" Communication in a Bank

Figure 4.8.1Types of Communication Flow in Organizations

A **diagonal communication** approach occurs when interdepartmental communication occurs with people at different levels of the organization. When the human resources assistant speaks with the marketing manager about the hiring of a new employee in marketing, this would be considered diagonal communication.

Horizontal communication occurs when people of the same level in an organization—for example, a marketing manager and a human resource manager, communicate usually to coordinate work between departments. An accounting manager might share information with a production manager so the production manager knows how much budget they have left.

Within all the communication methods we discussed, there are a variety of approaches. Of course, the most obvious is the informal communication that occurs. An e-mail may be sent or a phone call made. Meetings are another way to communicate information. Companies can also use more formal means to communicate. A blog would be an example. Many companies use blogs to communicate information such as financial numbers, changes to policy, and other "state of the business" information. This type of information is often downward communication. However, blogs are not just for upper management anymore. Companies are using microblogs more and more to ensure that people in various departments stay connected with each other, especially when tasks tend to be very interdependent.

Companies also use social networking sites, such as Twitter and Facebook, to keep in touch. For example, Alcatel-Lucent, a 77,000-employee telecommunications company in Europe, found that using social media keeps a large number of employees connected and tends to be a low or no-cost method of communicating. Rather than sending e-mail to their employees telling them to expect updates via these methods, the news is spread via word of mouth as most of the employees blog or use Facebook or other social media to communicate. In fact, Alcatel-Lucent has over eight hundred groups in its system, ranging from business related to ones social in nature.[3] Use of this type of technology can result in upward, downward, horizontal, and diagonal communication all at once.

Companies also use intranets to communicate information to their employees. An intranet is an internal website, meaning that others generally cannot log in and see information there. The intranet may include information on pay and vacation time as well as recent happenings, awards, and achievements. No matter how the company chooses to communicate with you, understanding these varieties of methods can help make you a better employee. Now that we have discussed communication from the company perspective, we should discuss communication from the personal perspective.

Communication Styles

In addition to the communication that occurs within organizations, each of us has our own individual communication style. Many organizations give tests that may indicate their candidate's preferred style, providing information on the best job fit.

Our communication styles can determine how well we communicate with others, how well we are understood, and even how well we get along with others. As you can imagine, our personality types and our communication styles are very similar. Keep in mind, though, that no one person is "always" one style. We can change our style depending on the situation. The more we can understand our own dominant communication style and pinpoint the styles of others, the better we can communicate. The styles are expresser, driver, relater, and analytical. Let's discuss each of these styles next.

People with an **expresser communication style** tend to get excited. They like challenges and rely heavily on hunches and feelings. Depending on the type of business, this can be a downfall as sometimes hard data should be used for decision-making purposes. These people are easily recognized because they don't like too many facts or boring explanations and tend to be antsy if they feel their time is being wasted.

People with a **driver style** like to have their own way and tend to be decisive. They have strong viewpoints, which they are not afraid to share with others. They like to take charge in their jobs but also in the way they communicate. Drivers usually get right to the point and not waste time with small talk.

People with a **relater style** like positive attention and want to be regarded warmly. They want others to care about them and treat them well. Because relaters value friendships, a good way to communicate well with them is to create a communication environment where they can feel close to others.

People with an **analytical communication style** will ask a lot of questions and behave methodically. They don't like to be pressured to make a decision and prefer to be structured. They are easily recognized by the high number of questions they ask.

Table 4.8.1 Which One of These Communication Styles Do You Tend to Use?

Factors	Expresser	Driver	Relater	Analytical
How to recognize	They get excited.	They like their own way; decisive and strong viewpoints.	They like positive attention, to be helpful, and to be regarded warmly.	They seek a lot of data, ask many questions, behave methodically and systematically.
Tends to ask	Who? (the personal dominant question)	What? (the results-oriented question)	Why? (the personal non-goal question)	How? (the technical analytical question)
Dislikes	Boring explanations/wasting time with too many facts.	Someone wasting their time trying to decide for them.	Rejection, being treated impersonally, uncaring and unfeeling attitudes.	Making an error, being unprepared, spontaneity.

Factors	Expresser	Driver	Relater	Analytical
Reacts to pressure and tension by	“Selling” their ideas or becoming argumentative.	Taking charge, taking more control.	Becoming silent, withdrawn, introspective.	Seeking more data and information.
Best way to deal with	Get excited with them, show emotion.	Let them be in charge.	Be supportive; show you care.	Provide lots of data and information.
Likes to be measured by	Applause, feedback, recognition.	Results, meeting goals.	Friends, close relationships.	Activity and business that lead to results.
Must be allowed to	Get ahead quickly. Likes challenges.	Get into a competitive situation. Likes to win.	Relax, feel, care, know you care.	Make decisions at own pace, not feel cornered or pressured.
Will improve with	Recognition and some structure with which to reach the goal.	A position that requires cooperation with others.	A structure of goals and methods for achieving each goal.	Further development of interpersonal and communication skills.
Likes to save	Effort. They rely heavily on hunches, intuition, feelings.	Time. They like to be efficient, get things done now.	Relationships. Friendship means a lot to them.	Face. They hate to make an error, be wrong, or get caught without enough info.
For best results:	Inspire them to bigger and better accomplishments.	Allow them freedom to do things their own way.	Care and provide detail, specific plans, and activities to be accomplished.	Structure a framework or "track" to follow.

Let’s discuss an example of how these communication styles might interact. Let’s assume an analytical communicator and a relater are beginning a meeting where the purpose is to develop a project timeline. The analytical communicator will be focused on the timeline and not necessarily the rapport building that the relater would be focused on. The conversation might go something like this:

Relater:	What are you doing this weekend? I am going to my son’s baseball game. It is supposed to be hot—I am looking forward to it.
Analytical:	That’s great. Okay, so I was thinking a start date of August 1st for this project. I can get Kristin started on a to-do list for the project.
Relater:	That would be great. Kristin is a really hard worker, and I’m sure she won’t miss any details.
Analytical:	Yes, she’s Okay. So your team will need to start development now with a start day coming up. How are you going to go about this?

How do these two personality styles walk away from this conversation? First, the relater may feel ignored or rejected, because the analytical communicator didn’t want to discuss weekend details. The analytical communicator may feel annoyed that the relater is wasting time talking about personal things when they have a goal to set a project timeline. These types of small miscommunications in business are what can create low morale, absenteeism, and other workplace issues. Understanding which style we tend to use can be the key in determining how we communicate with others. Here is another, personal example of these communication styles and how a conversation might go:

Expresser, to his partner:	I am really excited for our hiking trip this weekend.
Driver:	I still think we should leave on Thursday night rather than Friday.

Expresser:	I told you, I don't think I can get all day Friday off. Besides, we won't have much time to explore anyway if we get there on Thursday; it will already be dark.
Driver:	It won't be dark; we will get there around seven, before anyone else, if we leave after work.
Expresser:	I planned the trip. I am the one who went and got our food and permits. I don't see why you have to change it.
Driver:	You didn't plan the trip; I am the one who applied for the permits.

In this situation, you can see that the expresser is just excited about the trip and brings up the conversation as such. The driver has a tendency to be competitive and wants to win, hence his willingness to get there Thursday before everyone else. The expresser, on the other hand, tried to sell his ideas and didn't get the feedback he felt he deserved for planning the trip, which made the communication start to go south.

In addition to our communication personalities, people tend to communicate based on one of three styles. First, a **passive communicator** tends to put the rights of others before his or her own. Passive communicators tend to be apologetic or sound tentative when they speak. They do not speak up if they feel like they are being wronged.

An **aggressive communicator**, on the other hand, will come across as standing up for his or her rights while possibly violating the rights of others. This person tends to communicate in a way that tells others they don't matter or their feelings don't matter.

An **assertive communicator** respects his rights and the rights of others when communicating. This person tends to be direct but not insulting or offensive. The assertive communicator stands up for his or her own rights but makes sure the rights of others aren't affected.

Table 4.8.2 Which One of These Communication Styles Do You Tend to Use?

	Passive	Assertive	Aggressive
Definition	Communication style in which you put the rights of others before your own, minimizing your own self-worth	Communication style in which you stand up for your rights while maintaining respect for the rights of others	Communication style in which you stand up for your rights but you violate the rights of others
Implications to others	My feelings are not important	We are both important	Your feelings are not important
	I don't matter	We both matter	You don't matter
	I think I'm inferior	I think we are equal	I think I'm superior
Verbal styles	Apologetic	I statements	You statements
	Overly soft or tentative voice	Firm voice	Loud voice
Nonverbal styles	Looking down or away	Looking direct	Staring, narrow eyes
	Stooped posture, excessive head nodding	Relaxed posture, smooth and relaxed movements	Tense, clenched fists, rigid posture, pointing fingers
Potential consequences	Lowered self-esteem	Higher self-esteem	Guilt
	Anger at self	Self-respect	Anger from others
	False feelings of inferiority	Respect from others	Lowered self-esteem
	Disrespect from others	Respect of others	Disrespect from others
	Pitied by others		Feared by others

Have you heard of a passive-aggressive communicator? This person tends to be passive but later aggressive by perhaps making negative comments about others or making snide or underhanded comments. This person might express his or her negative feelings in an indirect way instead of being direct. For example, you are trying to complete a project for a client and the deadline is three days away. You and your team are working frantically to finish. You ask one of your employees to come into work on Saturday morning to finish up the loose ends so the project will be ready to present to the client on Monday. Your employee agrees, but when you show up on Monday, the project isn't ready to present. You find out that this person had plans on Saturday but wasn't direct with you about this. So the project didn't get completed, and you had to change the appointment with the client. Later, you also find out that this employee was complaining to everyone else that you had asked her to come in on Saturday. As you can see from this example, passive-aggressive behavior doesn't benefit anyone. The employee should have been direct and simply said, "I can't come in on Saturday, but I can come in Sunday or work late Friday night." Ideally, we want to be assertive communicators, as this shows our own self-esteem but at the same time respects others and isn't misleading to others, either.

When dealing with someone who exhibits passive-aggressive behavior, it is best to just be direct with them. Tell that person you would rather she be direct than not show up. Oftentimes passive-aggressive people try to play the martyr or the victim. Do not allow such people to press your buttons and get you to feel sorry for them. This gives them control and can allow them to take advantage.

Listening

Listening is obviously an important part of communication. There are three main types of listening. **Competitive or combative listening** happens when we are focused on sharing our own point of view instead of listening to someone else. In **passive listening**, we are interesting in hearing the other person and assume we hear and understand what the person says correctly without verifying. In **active listening**, we are interested in what the other person has to say and we are active in checking our understanding with the speaker. For example, we may restate what the person has said and then verify our understanding is correct. The feedback process is the main difference between passive listening and active listening.

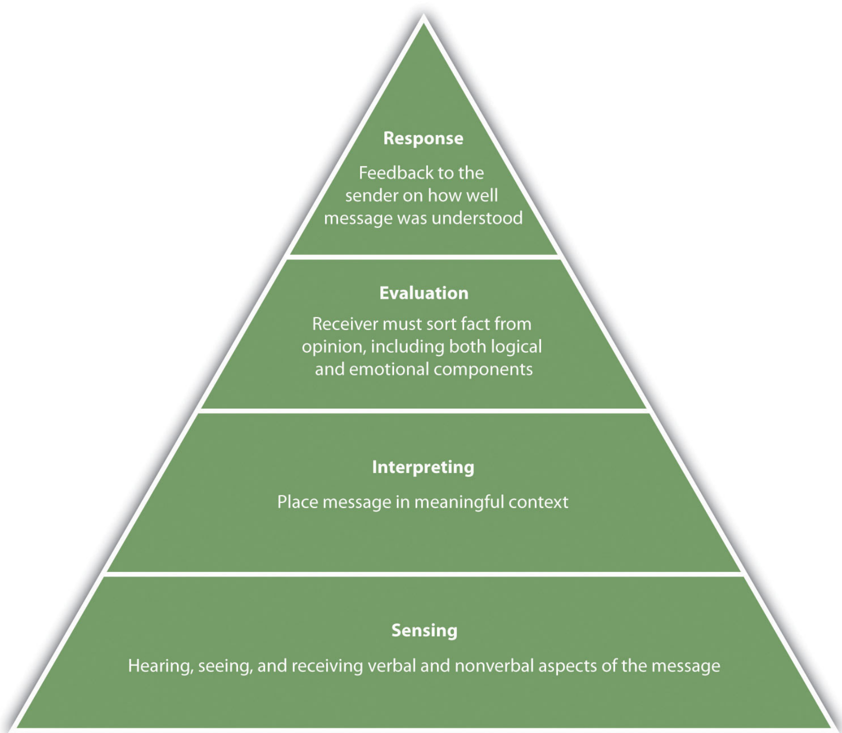


Figure $4.8.2$ *Active listening involves four phases.*

Source: Steil, L., Barker, L., & Watson, K. (n.d.). SIER hierarchy of active listening. Provenmodels, accessed August 1, 2011, http://www.provenmodels.com/554.

Written Communication

Besides verbal communication, much of our communication at work may happen in the written form, such as e-mail. When using e-mail as a communication tool, we should consider the four Cs:

- **Complete**. We want to make sure that all facts are included in the e-mail. When responding to an e-mail, also make sure all questions have been answered.
- **Concise**. Try to make e-mails as concise as possible. If your e-mail becomes long, it may be better to have a personal conversation rather than an e-mail to make sure the message gets across in the appropriate way.
- **Correct**. Be sure to check e-mail, grammar, and spelling. E-mails should always have a greeting, body, and closing.
- **Clear**. Is your writing easy to understand? Does it flow well?

When considering the four Cs, we also want to consider the following e-mail tips:

- Make sure the subject line is descriptive.
- Use upper and lower case letters. Using all uppercase would be like shouting your message.
- Do not use the “reply all” function if it isn't necessary.
- Make sure to sign your e-mail.
- Before sending, always reread your message to make sure you are conveying your message clearly.
- Do not send e-mails when you are angry or upset. Use a twenty-four-hour rule before replying to an e-mail that gave you this type of emotional response.
- Try to avoid “text message” writing in e-mails—for example, shortening of words such as LMK (let me know).
- Do not forward jokes.
- Limit your use of emoticons.

email do's and don't

Video 4.8.1: https://www.youtube.com/watch?v=aRE-uciREO4

When sending e-mails we want to consider the four Cs: complete, concise, correct, and clear.

Following these e-mail tips will ensure your communication is clear and concise. It saves time, in the long run, to spend time writing a good e-mail rather than trying to e-mail back and forth with someone who did not understand your message the first time.

One of the challenges of written communication is the inability to see the receiver's reaction to your e-mail. In other words, e-mail does not allow us to see the nonverbal responses from our receivers. The nonverbal aspects of communication will be the next topic in this chapter.

Key Takeaways

- *Emotional intelligence* can be improved over time, unlike IQ, which stays stable throughout life.
- Emotional intelligence includes knowing and managing your emotions, motivating yourself, recognizing and understanding other people’s emotions, and managing relationships.

- There are four types of communication at work: *downward*, *upward*, *horizontal*, and *diagonal*. All types of communication can happen at once, especially with the use of blogs and social networking sites.
- Companies that use good communication tend to have less turnover and less absenteeism.
- There are four main types of communication styles: *expresser, driver, relater,* and *analytical*. The better we can understand our own style of communication and the communication styles of others, the easier it will be to communicate with them.
- Passive, aggressive, and passive-aggressive behaviors are not healthy ways of communicating. Assertive behavior, on the other hand, respects one's own rights and the rights of others.
- *Nonverbal communication* is one of the most important tools we can use to communicate how we feel. Watching others' body language can give us signals as to how they may really feel.
- Listening is also an important part of communication. *Active listening* occurs when we are interested in what the other person has to say, and we check with the speaker to make sure we understand what they have said. *Competitive or combative listening* is when we are focused on sharing our own point of view. *Passive listening* is when we listen to someone but do not verify that we understand what someone is saying.
- When sending e-mails, follow the four Cs: complete, concise, correct and clear.

Exercises 4.8.1

1. Learn more about your EI by going to http://www.queendom.com/tests/access...idRegTest=1121 and taking the test. Then answer the following questions:
   a. What did the test say about your EI?
   b. What are some things you can do to improve your EI? What strategies might you use to improve your EI?
2. Which communication style, the expresser, driver, relater, or analytical, do you typically use? How can you get better at understanding other people's style and get comfortable communicating in their style?
3. Do you tend to be passive, assertive, or aggressive? Give an example of when you used each style and discuss the result.

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CHAPTER OVERVIEW

Diversity Theories

5.1: Key Diversity Theories

What key theories help managers understand the benefits and challenges of managing the diverse workforce?

Many theories relevant to managing the diverse workforce center on an individual's reactions (such as categorization and assessment of the characteristics of others) to people who are different from the individual. Competing viewpoints attempt to explain how diversity is either harmful or beneficial to organizational outcomes.

- The **cognitive diversity hypothesis** suggests that multiple perspectives stemming from the cultural differences between group or organizational members result in creative problem solving and innovation.
- The **similarity-attraction paradigm** and **social identity theory** hold that individuals' preferences for interacting with others like themselves can result in diversity having a negative effect on group and organizational outcomes.
- The **justification-suppression model** explains under what conditions individuals act on their prejudices.

Cognitive Diversity Hypothesis

Some research shows that diversity has no relationship to group performance, and some shows that there is a relationship. Of the latter research, some shows a negative relationship (greater diversity means poorer group performance, less diversity means better group performance) and some shows a positive relationship.

These various findings may be due to the difference in how diversity can affect group members. **Cognitive diversity** refers to differences between team members in characteristics such as expertise, experiences, and perspectives.[129] Many researchers contend that physical diversity characteristics such as race, age, or sex (also known as bio-demographic diversity) positively influence performance because team members contribute unique cognitive attributes based on their experiences stemming from their demographic background.[130]

There is research that supports the relationship between group performance and task-related diversity as reflected in characteristics not readily detectable such as ability, occupational expertise, or education. However, the relationship between bio-demographic diversity and group performance has produced mixed results.[131] For example, Watson and colleagues studied the comparison of group performance between culturally homogeneous and culturally heterogeneous groups. Groups were assigned business cases to analyze, and their group performance was measured over time based on four factors: the range of perspectives generated, the number of problems identified in the case, the number of alternatives produced, and the quality of the solution. Overall performance was also calculated as the average of all the factors. The factors were measured at four intervals: Interval 1 (at 5 weeks), Interval 2 (at 9 weeks), Interval 3 (at 13 weeks), and Interval 4 (at 17 weeks).

For Intervals 1 and 2, the overall performance of homogeneous groups was higher than heterogeneous groups. However, by Intervals 3 and 4, there were no significant differences in overall performance between the groups, but the heterogeneous group outperformed the homogeneous group in generating a greater range of perspectives and producing a greater number of alternatives.

This research suggests that although homogeneous groups may initially outperform culturally diverse groups, over time diverse groups benefit from a wider range of ideas to choose from when solving a problem. Based on the cognitive diversity hypothesis, these benefits stem from the multiple perspectives generated by the cultural diversity of group members. On the other hand, it takes time for members of diverse groups to work together effectively due to their unfamiliarity with one another, which explains why homogeneous groups outperform heterogeneous groups in the early stages of group functioning. (This is related to the similarity-attraction paradigm, discussed in the next section.) Other studies have shown that ethnically diverse groups cooperate better than homogeneous groups at tasks that require decision-making and are more creative and innovative. While homogeneous groups may be more efficient, heterogeneous groups sacrifice efficiency for effectiveness in other areas.

Similarity-Attraction Paradigm

The cognitive diversity hypothesis explains how diversity benefits organizational outcomes. The similarity- attraction paradigm explains how diversity can have negative outcomes for an organization.

Some research has shown that members who belong to diverse work units may become less attached, are absent from work more often, and are more likely to quit.[132] There is also evidence that diversity may produce conflict and higher employee turnover. Similarity-attraction theory is one of the foundational theories that attempts to explain why this occurs; it posits that individuals are attracted to others with whom they share attitude similarity.[133]

Attitudes and beliefs are common antecedents to interpersonal attraction. However, other traits such as race, age, sex, and socioeconomic status can serve as signals to reveal deep-level traits about ourselves. For example, numerous studies investigating job-seeker behaviors have shown that individuals are more attracted to companies whose recruitment literature includes statements and images that reflect their own identity group. One study showed that companies perceived to value diversity based on their recruitment literature are more attractive to racial minorities and women compared to Whites.[134] Another study showed that when organizations use recruitment materials that target sexual minorities, the attraction of study participants weakened among heterosexuals.[135] Even foreign-born potential job candidates are more attracted to organizations that depict international employees in their job ads.[136]

Social Cognitive Theory

Social cognitive theory is another theory that seeks to explain how diversity can result in negative outcomes in a group or organization. Social cognitive theory suggests that people use categorization to simplify and cope with large amounts of information. These categories allow us to quickly and easily compartmentalize data, and people are often categorized by their visible characteristics, such as race, sex, and age. Thus, when someone sees a person of a particular race, automatic processing occurs and beliefs about this particular race are activated. Even when the person is not visible, he or she can be subject to this automatic categorization. For example, when sorting through resumes a hiring manager might engage in sex categorization because the person's name provides information about the person's sex or racial categorization because the person's name provides information about their race.[137] **Stereotypes** are related to this categorization and refer to the overgeneralization of characteristics about large groups. Stereotypes are the basis for prejudice and discrimination. In a job-related context, using categorization and stereotyping in employment decision-making is often illegal. Whether illegal or not, this approach is inconsistent with a valuing-diversity approach.

Social Identity Theory

Social identity theory is another explanation of why diversity may have a negative outcome. Social identity theory suggests that when we first come into contact with others, we categorize them as belonging to an in-group (i.e., the same group as us) or an out-group (not belonging to our group).[138] We tend to see members of our in-group as heterogeneous but out-group members as homogeneous. That is, we perceive out-group members as having similar attitudes, behaviors, and characteristics (i.e., fitting stereotypes).

Researchers posit that this perspective may occur because of the breadth of interactions we have with people from our in-group as opposed to out-groups. There is often strong in-group favoritism and, sometimes, derogation of out-group members. In some cases, however, minority group members do not favor members of their own group.[139] This may happen because of being continually exposed to widespread beliefs about the positive attributes of Whites or men and to common negative beliefs about some minorities and women. When in-group favoritism does occur, majority-group members will be hired, promoted, and rewarded at the expense of minority-group members, often in violation of various laws.

Schema Theory

Schema theory explains how individuals encode information about others based on their demographic characteristics.[140] Units of information and knowledge experienced by individuals are stored as having patterns and interrelationships, thus creating schemas that can be used to evaluate one’s self or others. As a result of the prior perceived knowledge or beliefs embodied in such schemas, individuals categorize people, events, and objects. They then use these categories to evaluate newly encountered people and make decisions regarding their interaction with them.

Based on schema theory, employees develop schemas about coworkers based on race, gender, and other diversity traits. They also form schemas about organizational policies, leadership, and work climates. Schemas formed can be positive or negative and will affect the attitudes and behaviors employees have toward one another.

Justification-Suppression Model

The **justification-suppression model** explains the circumstances in which prejudiced people might act on their prejudices. The process by which people experience their prejudice is characterized as a “two-step” process in which people are prejudiced against a certain group or individual but experience conflicting emotions in regard to that prejudice and are motivated to suppress their prejudice rather than act upon it.[141] Theory about prejudice suggests that all people have prejudices of some sort, that they learn their prejudices from an early age, and that they have a hard time departing from them as they grow older. Prejudices are often reinforced by intimate others, and individuals use different methods to justify those prejudices.

Most people will attempt to suppress any outward manifestations of their prejudices. This suppression can come from internal factors like empathy, compassion, or personal beliefs regarding proper treatment of others. Suppression can also come from societal pressures; overt displays of prejudice are no longer socially acceptable, and in some cases are illegal.

At times, however, prejudiced individuals will look for reasons to justify acting on their prejudiced beliefs. Research has shown people are more likely to act in prejudiced ways when they are physically or emotionally tired, when they can do so and remain anonymous, or when social norms are weak enough that their prejudiced behavior will not be received negatively.

concept check

- What are the theories that can help managers understand diversity?

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5.2: Social Penetration Theory

Learning Objectives

1. Discuss social penetration theory and self-disclosure and its principles.
2. Describe interpersonal relations.

How do you get to know other people? If the answer springs immediately to mind, we're getting somewhere: communication. Communication allows us to share experiences, come to know ourselves and others, and form relationships, but it requires time and effort. You don't get to know someone in a day, a month, or even a year. At the same time you are coming to know them, they are changing, adapting, and growing—and so are you. Irwin Altman and Dalmas Taylor describe this progression from superficial to intimate levels of communication in social penetration theory, which is often called the Onion Theory because the model looks like an onion and involves layers that are peeled away (Altman, I. and Taylor, D., 1973). According to social penetration theory, we fear that which we do not know. That includes people. Strangers go from being unknown to known through a series of steps that we can observe through conversational interactions.

If we didn't have the weather to talk about, what would we say? People across cultures use a variety of signals to indicate neutral or submissive stances in relation to each other. A wave, a nod, or a spoken reference about a beautiful day can indicate an open, approachable stance rather than a guarded, defensive posture. At the outermost layer of the onion, in this model, there is only that which we can observe. We can observe characteristics about each other and make judgments, but they are educated guesses at best. Our nonverbal displays of affiliation, like a team jacket, a uniform, or a badge, may communicate something about us, but we only peel away a layer when we engage in conversation, oral or written.

As we move from public to private information we make the transition from small talk to substantial, and eventually intimate, conversations. Communication requires trust and that often takes time. Beginnings are fragile times and when expectations, roles, and ways of communicating are not clear, misunderstandings can occur. Some relationships may never proceed past observations on the weather, while others may explore controversial topics like politics or religion. A married couple that has spent countless years together may be able to finish each other's sentences, and as memory fades, the retelling of stories may serve to bond and reinforce the relationship. Increasingly, intimate knowledge and levels of trust are achieved over time, involving frequency of interaction as well as length and quality. Positive interactions may lead to more positive interactions, while negative ones may lead to less overall interaction.

This may appear to be common sense at first, but let's examine an example. You are new to a position and your supervisor has been in his or her role for a number of years. Some people at your same level within the organization enjoy a level of knowledge and ease of interaction with your supervisor that you lack. They may have had more time and interactions with the supervisor, but you can still use this theory to gain trust and build a healthy relationship. Recognize that you are unknown to your supervisor and vice versa. Start with superficial conversations that are neutral and nonthreatening, but demonstrate a willingness to engage in communication. Silence early in a relationship can be a sign of respect, but it can also send the message that you are fearful, shy, or lack confidence. It can be interpreted as an unwillingness to communicate, and may actually discourage interaction. If the supervisor picks up the conversation, keep your responses short and light. If not, keep an upbeat attitude and mention the weather.

Over time, the conversations may gradually grow to cross topics beyond the scope of the office, and a relationship may form that involves trust. To a degree, you and your coworkers learn to predict one another's responses and relax in the knowledge of mutual respect. If, however, you skip from superficial to intimate topics too quickly, you run risk of violating normative expectations. Trust takes time, and with that comes empathy and understanding. But if you share with your supervisor your personal struggles on day one, it may erode your credibility. According to the social penetration theory, people go from superficial to intimate conversations as trust develops through repeated, positive interactions. Self-disclosure is "information, thoughts, or feelings we tell others about ourselves that they would not otherwise know" (McLean, S., 2005). Taking it step by step, and not rushing to self-disclose or asking personal questions too soon, can help develop positive business relationships.

Principles of Self-Disclosure

Write down five terms that describe your personal self, and five terms that describe your professional self. Once you have completed your two lists, compare the results. They may have points that overlap, or may have words that describe you in your distinct roles that are quite different. This difference can be easy to address, but at times it can be a challenge to maintain. How much of "you" do you share in the workplace? Our personal and professional lives don't exist independently, and in many ways are interdependent.

How do people know more about us? We communicate information about ourselves, whether or not we are aware of it. You cannot *not* communicate (Watzlawick, P., 1993). From your internal monologue and intrapersonal communication, to verbal and nonverbal communication, communication is constantly occurring. What do you communicate about yourself by the clothes (or brands) you wear, the tattoos you display, or the piercing you remove before you enter the workplace? Self-disclosure is a process by which you intentionally communicate information to others, but can involve unintentional, but revealing slips. Steven Beebe, Susan Beebe, and Mark Redmond offer us five principles of self-disclosure that remind us that communication is an integral part of any business or organizational setting. Let's discuss them one by one (Beebe, S., Beebe S., and Redmond, M., 2002).

Self-Disclosure Usually Moves in Small Steps

Would you come to work on your first day wearing a large purple hat? If you knew that office attire was primarily brown and gray suits? Most people would say, "Of course not!" as there is a normative expectation for dress, sometimes called a dress code. After you have worked within the organization, earned trust and established credibility, and earned your place in the community, the purple hat might be positively received with a sense of humor. But if you haven't yet earned your place, your fashion statement may be poorly received. In the same way, personal information is normally reserved for those of confidence, and earned over time. Take small steps as you come to know your colleagues, taking care to make sure who you are does not speak louder than what you say.

Self-Disclosure Moves from Impersonal to Intimate Information

So you decided against wearing the purple hat to work on your first day, but after a successful first week you went out with friends from your college days. You shut down the bar late in the evening and paid for it on Sunday. At work on Monday, is it a wise strategy to share the finer tips of the drinking games you played on Saturday night? Again, most people would say, "Of course not!" It has nothing to do with work, and only makes you look immature. Some people have serious substance abuse issues, and your stories could sound insensitive, producing a negative impact. How would you know, as you don't really know your coworkers yet? In the same way, it is not a wise strategy to post photos from the weekend's escapades on your MySpace, Facebook, or similar social networking Web page. Employers are increasingly aware of their employees' Web pages, and the picture of you looking stupid may come to mind when your supervisor is considering you for a promotion. You represent yourself, but you also represent your company and its reputation. If you don't represent it well, you run the risk of not representing it at all.

Self-Disclosure Is Reciprocal

Monday morning brings the opportunity to tell all sorts of stories about the weekend, and since you've wisely decided to leave any references to the bar in the past, you may instead choose the wise conversational strategy of asking questions. You may ask your coworkers what they did, what it was like, who they met, and where they went, but eventually all conversations form a circle that comes back to you. The dance between source and receiver isn't linear, it's transactional. After a couple of stories, sooner or later, you'll hear the question, "What did you do this weekend?" It's now your turn. This aspect of conversation is universal. We expect when we reveal something about ourselves that others will reciprocate. The dyadic effect is the formal term for this process, and is often thought to meet the need to reduce uncertainty about conversational partners. If you stay quiet or decline to answer after everyone else has taken a turn, what will happen? They may be put off at first, they may invent stories and let their imaginations run wild, or they may reject you. It may be subtle at first, but reciprocity is expected.

You have the choice of what to reveal and when. You may choose to describe your weekend by describing the friends and conversations while omitting any reference to the bar. You may choose to focus on your Sunday afternoon gardening activities. You may just say you read a good book and mention the title of the one you are reading. Regardless of what option you choose, you have the freedom and responsibility within the dyadic effect to reciprocate, but you have a degree of control. You can learn to anticipate when your turn will come, and to give some thought to what you will say before the moment arrives.

Self-Disclosure Involves Risk

If you decided to go with the "good book" option, or perhaps mention that you watched a movie, you just ran the risk that whatever you are reading or watching may be criticized. If the book you are enjoying is controversial, you might anticipate a bit of a debate, but if you mentioned a romance novel, or one that has a science fiction theme, you may have thought it wouldn't generate criticism. Sometimes the most innocent reference or comment can produce conflict when the conversational partners have little prior history.

At the same time, nothing ventured, nothing gained. How are you going to discover that the person you work with appreciates the same author or genre if you don't share that information? Self-disclosure involves risk, but can produce positive results.

Self-Disclosure Involves Trust

Before you mention the title of the book or movie you saw this weekend, you may consider your audience and what you know about them. If you've only known them for a week, your awareness of their habits, quirks, likes and dislikes may be limited. At the same time, if you feel safe and relatively secure, you may test the waters with a reference to the genre but not the author. You may also decide that it is just a book, and they can take it or leave it.

"Trust is the ability to place confidence in or rely on the character or truth of someone" (McLean, S., 2005). Trust is a process, not a badge to be earned. It takes time to develop, and can be lost in a moment. Even if you don't agree with your coworker, understand that self-revelation communicates a measure of trust and confidence. Respect that confidence, and respect yourself.

Also, consider the nature of the information. Some information communicated in confidence must see the light of day. Sexual harassment, fraud, theft, and abuse are all issues in the workplace, and if you become aware of these behaviors you will have a responsibility to report them according to your organization's procedures. A professional understands that trust is built over time, and understands how valuable this intangible commodity can be to success.

Interpersonal Relationships

Interpersonal communication can be defined as communication between two people, but the definition fails to capture the essence of a relationship. This broad definition is useful when we compare it to intrapersonal communication, or communication with ourselves, as opposed to mass communication, or communication with a large audience, but it requires clarification. The developmental view of interpersonal communication places emphasis on the relationship rather than the size of the audience, and draws a distinction between impersonal and personal interactions.

For example, one day your coworker and best friend, Iris, whom you've come to know on a personal as well as a professional level, gets promoted to the position of manager. She didn't tell you ahead of time because it wasn't certain, and she didn't know how to bring up the possible change of roles. Your relationship with Iris will change as your roles transform. Her perspective will change, and so will yours. You may stay friends, or she may not have as much time as she once did. Over time, you and Iris gradually grow apart, spending less time together. You eventually lose touch. What is the status of your relationship?

If you have ever had even a minor interpersonal transaction such as buying a cup of coffee from a clerk, you know that some people can be personable, but does that mean you've developed a relationship within the transaction process? For many people the transaction is an impersonal experience, however pleasant. What is the difference between the brief interaction of a transaction and the interactions you periodically have with your colleague, Iris, who is now your manager?

The developmental view places an emphasis on the prior history, but also focuses on the level of familiarity and trust. Over time and with increased frequency we form bonds or relationships with people, and if time and frequency are diminished, we lose that familiarity. The relationship with the clerk may be impersonal, but so can the relationship with the manager after time has passed and the familiarity is lost. From a developmental view, interpersonal communication can exist across this range of experience and interaction.

Review the lists you made for the third of the Note 16.1 "Introductory Exercises" for this chapter. If you evaluate your list of what is important to you, will you find objects or relationships? You may value your home or vehicle, but for most people relationships with friends and family are at the top of the list. Interpersonal relationships take time and effort to form, and they can be challenging. All relationships are dynamic, meaning that they transform and adapt to changes within the context and environment. They require effort and sacrifice, and at times, give rise to the question, why bother? A short answer may be that we, as humans, are compelled to form bonds. But it still fails to answer the question, why?

Uncertainty theory states that we choose to know more about others with whom we have interactions in order to reduce or resolve the anxiety associated with the unknown (Berger, C. and Calabrese, R., 1975; Berger, C., 1986; Gudykunst, W., 1995). The more we know about others, and become accustomed to how they communicate, the better we can predict how they will interact with us in future contexts. If you learn that Monday mornings are never a good time for your supervisor, you quickly learn to schedule meetings later in the week. The predicted outcome value theory asserts that not only do we want to reduce uncertainty, we also want to maximize our possible benefit from the association (Sunnafrank, M., 1986; Sunnafrank, M., 1990; Kellerman, K and Reynolds, R., 1990). This theory would predict that you would choose Tuesday or later for a meeting in order to maximize the potential for positive interaction and any possible rewards that may result. One theory involves the avoidance of fear while the other focuses on the pursuit of reward. Together, they provide a point of reference as we continue our discussion on interpersonal relationships.

Regardless of whether we focus on collaboration or competition, we can see that interpersonal communication is necessary in the business environment. We want to know our place and role within the organization, accurately predict those within our proximity, and create a sense of safety and belonging. Family for many is the first experience in interpersonal relationships, but as we develop professionally, our relationships at work may take on many of the attributes we associate with family communication. We look to each other with similar sibling rivalries, competition for attention and resources, and support. The workplace and our peers can become as close, or closer, than our birth families, with similar challenges and rewards.

Key Takeaways

- Interpersonal relationships are an important part of the work environment.
- We come to know one another gradually.
- Self-disclosure involves risk and reward, and is a normal part of communication.

Exercises

1. Write down five terms that describe your personal self, and five terms that describe your professional self. Compare your results with a classmate.
2. Think of someone you trust and who trusts you. How did you come to have a mutually trusting relationship? Did it take effort on both people's part? Discuss your thoughts with a classmate.
3. How important do you think self-disclosure is in business settings? Give some examples. Discuss your thoughts with a classmate.

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5.3: Teamwork and Leadership

Learning Objectives

1. Define teamwork and explain how to overcome various challenges to group success.
2. Describe the process of leader development.
3. Describe several different leadership styles and their likely influence on followers.

Two important aspects of group communication—especially in the business environment—are teamwork and leadership. You will work in a team and at some point may be called on to lead. You may emerge to that role as the group recognizes your specific skill set in relation to the task, or you may be appointed to a position of responsibility for yourself and others. Your communication skills will be your foundation for success as a member and as a leader. Listen and seek to understand both the task and your group members as you become involved with the new effort. Have confidence in yourself and inspire the trust of others. Know that leading and following are both integral aspects of effective teamwork.

Teamwork

Teamwork is a compound word, combining team and work. Teams are a form of group normally dedicated to production or problem solving. That leaves us with the work. This is where our previous example on problem solving can serve us well. Each member of the team has skills, talents, experience, and education. Each is expected to contribute. Work is the activity, and while it may be fun or engaging, it also requires effort and commitment, as there is a schedule for production with individual and group responsibilities. Each member must fulfill his or her own obligations for the team to succeed, and the team, like a chain, is only as strong as its weakest member. In this context we don't measure strength or weakness at the gym, but in terms of productivity.

Teams can often achieve higher levels of performance than individuals because of the combined energies and talents of the members. Collaboration can produce motivation and creativity that may not be present in single-contractor projects. Individuals also have a sense of belonging to the group, and the range of views and diversity can energize the process, helping address creative blocks and stalemates. By involving members of the team in decision-making, and calling up on each member's area of contribution, teams can produce positive results.

Teamwork is not without its challenges. The work itself may prove a challenge as members juggle competing assignments and personal commitments. The work may also be compromised if team members are expected to conform and pressured to go along with a procedure, plan, or product that they themselves have not developed. Groupthink, or the tendency to accept the group's ideas and actions in spite of individual concerns, can also compromise the process and reduce efficiency. Personalities and competition can play a role in a team's failure to produce.

We can recognize that people want to belong to a successful team, and celebrating incremental gain can focus the attention on the project and its goals. Members will be more willing to express thoughts and opinions, and follow through with actions, when they perceive that they are an important part of the team. By failing to include all the team members, valuable insights may be lost in the rush to judgment or production. Making time for planning, and giving each member time to study, reflect, and contribute can allow them to gain valuable insights from each other, and may make them more likely to contribute information that challenges the status quo. Unconventional or "devil's advocate" thinking may prove insightful and serve to challenge the process in a positive way, improving the production of the team. Respect for divergent views can encourage open discussion.

John Thill and Courtland Bovee provide a valuable list to consider when setting up a team, which we have adapted here for our discussion:

- Select team members wisely
- Select a responsible leader
- Promote cooperation
- Clarify goals
- Elicit commitment
- Clarify responsibilities
- Instill prompt action
- Apply technology
- Ensure technological compatibility

- Provide prompt feedback

Group dynamics involve the interactions and processes of a team and influence the degree to which members feel a part of the goal and mission. A team with a strong identity can prove to be a powerful force, but it requires time and commitment. A team that exerts too much control over individual members can run the risk or reducing creative interactions and encourage tunnel vision. A team that exerts too little control, with attention to process and areas of specific responsibility, may not be productive. The balance between motivation and encouragement, and control and influence, is challenging as team members represent diverse viewpoints and approaches to the problem. A skilled business communicator creates a positive team by first selecting members based on their areas of skill and expertise, but attention to their style of communication is also warranted. Individuals that typically work alone or tend to be introverted may need additional encouragement to participate. Extroverts may need to be encouraged to listen to others and not dominate the conversation. Teamwork involves teams and work, and group dynamics play an integral role in their function and production.

Leadership

Whether or not there is a “natural leader,” born with a combination of talents and traits that enable a person to lead others, has been a subject of debate across time. In a modern context, we have come to recognize that leadership comes in many form and representations. Once it was thought that someone with presence of mind, innate intelligence, and an engaging personality was destined for leadership, but modern research and experience shows us otherwise. Just as a successful heart surgeon has a series of skill sets, so does a dynamic leader. A television producer must both direct and provide space for talent to create, balancing control with confidence and trust. This awareness of various leadership styles serves our discussion as groups and teams often have leaders, and they may not always be the person who holds the title, status, or role.

Leaders take on the role because they are appointed, elected, or emerge into the role. The group members play an important role in this process. An appointed leader is designated by an authority to serve in that capacity, irrespective of the thoughts or wishes of the group. They may serve as the leader and accomplish all the designated tasks, but if the group does not accept their role as leader, it can prove to be a challenge. As Bruce Tuckman notes, “storming” occurs as group members come to know each other and communicate more freely, and an appointed leader who lacks the endorsement of the group may experience challenges to his or her authority.

A democratic leader is elected or chosen by the group, but may also face serious challenges. If individual group members or constituent groups feel neglected or ignored, they may assert that the democratic leader does not represent their interests. The democratic leader involves the group in the decision-making process, and insures group ownership of the resulting decisions and actions as a result. Open and free discussions are representative of this process, and the democratic leader acknowledges this diversity of opinion.

An emergent leader contrasts the first two paths to the role by growing into the role, often out of necessity. The appointed leader may know little about the topic or content, and group members will naturally look to the senior member with the most experience for leadership. If the democratic leader fails to bring the group together, or does not represent the whole group, subgroups may form, each with an informal leader serving as spokesperson.

Types of Leaders

We can see types of leaders in action and draw on common experience for examples. The heart surgeon does not involve everyone democratically, is typically appointed to the role through earned degrees and experience, and resembles a military sergeant more than a politician. The autocratic leader is self-directed and often establishes norms and conduct for the group. In some settings we can see that this is quite advantageous, such as open-heart surgery or during a military exercise, but it does not apply equally to all leadership opportunities.

Contrasting the autocrat is the laissez-faire, or “live and let live” leader. In a professional setting, such as a university, professors may bristle at the thought of an autocratic leader telling them what to do. They have earned their role through time, effort, and experience and know their job. A wise laissez-faire leader recognizes this aspect of working with professionals and may choose to focus efforts on providing the professors with the tools they need to make a positive impact. Imagine that you are in the role of a television director and you have a vision or idea of what the successful pilot program should look like. The script is set, the lighting correct, and the cameras are in the correct position. You may tell people what to do and where to stand, but you remember that your job is to facilitate the overall process. You work with talent, and creative people are interesting on camera. If you micromanage your actors, they may perform in ways that are not creative and that will not draw audiences. If you let them run wild through improvisation, the program may not go well at all. Balancing the need for control with the need for space is the challenge of the laissez-faire leader.

Not all leaders are autocrats or laissez-faire leaders. Thomas Harris and John Sherblom specifically note three leadership styles that characterize the modern business or organization, and reflect our modern economy. We are not born leaders but may become them if the context or environment requires our skill set. A leader-as-technician role often occurs when we have skills that others do not. If you can fix the copy machine at the office, your leadership and ability to get it running again are prized and sought-after skills. You may instruct others on how to load the paper or how to change the toner, and even though your pay grade may not reflect this leadership role, you are looked to by the group as a leader within that context. Technical skills, from Internet technology to facilities maintenance, may experience moments where their particular area of knowledge is required to solve a problem. Their leadership will be in demand.

The leader-as-conductor involves a central role of bringing people together for a common goal. In the common analogy, a conductor leads an orchestra and integrates the specialized skills and sounds of the various components the musical group comprises. In the same way, a leader who conducts may set a vision, create benchmarks, and collaborate with a group as they interpret a set script. Whether it is a beautiful movement in music or a group of teams that comes together to address a common challenge, the leader-as-conductor keeps the time and tempo of the group.

Coaches are often discussed in business-related books as models of leadership for good reason. A leader-as-coach combines many of the talents and skills we've discussed here, serving as a teacher, motivator, and keeper of the goals of the group. A coach may be autocratic at times, give pointed direction without input from the group, and stand on the sidelines while the players do what they've been trained to do and make the points. The coach may look out for the group and defend it against bad calls, and may motivate players with words of encouragement. We can recognize some of the behaviors of coaches, but what specific traits have a positive influence on the group? Thomas Peters and Nancy Austin identify five important traits that produce results:

1. Orientation and education
2. Nurturing and encouragement
3. Assessment and correction
4. Listening and counseling
5. Establishing group emphasis

Coaches are teachers, motivators, and keepers of the goals of the group. There are times when members of the team forget that there is no "I" in the word "team." At such times, coaches serve to redirect the attention and energy of the individuals to the overall goals of the group. They conduct the group with a sense of timing and tempo, and at times, they relax and let the members demonstrate their talents. Through their listening skills and counseling, they come to know each member as an individual, but keep the team focus for all to see. They set an example. Coaches, however, are human and by definition are not perfect. They can and do prefer some players over others and can display less than professional sideline behavior when they don't agree with the referee, but the style of leadership is worthy of your consideration in its multidisciplinary approach. Coaches use more than one style of leadership and adapt to the context and environment. A skilled business communicator will recognize that this approach has its merits

Key Takeaway

Teamwork allows individuals to share their talents and energy to accomplish goals. An effective leader facilitates this teamwork process.

Exercises

1. Do you prefer working in a group or team environment, or working individually? What are the advantages and disadvantages of each? Discuss your thoughts with classmates.
2. Imagine that you could choose anyone you wanted to be on a team with you. Who would you choose, and why? Write a two- to three-paragraph description and share it with a classmate.
3. Think of a leader you admire and respect. How did this individual become a leader—for example, by appointment, democratic selection, or emergence? How would you characterize this leader's style—is the leader autocratic or laissez-faire, a technician, or a coach?

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5.4: Introduction to Theories of Group and Teamwork

What you'll learn to do: Describe the study and theories of group and teamwork

We talked at some length about self-managed teams. They're often high-performing, but found only in certain situations within organizations. They're not that common.

More often than not, leaders are called upon to lead their groups and teams to goal fulfillment. How is that done? How can one leader walk into a group situation and see which steps are necessary to make that group a high-performing team?

We'll talk about the history of groups and teamwork, and how leadership theories have developed since the Industrial Age. Early theories lay the foundations for later ones, and, after we take a look at all of them, we'll see if we understand any more about what makes a good leader than we did when we started.

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5.5: Early Management Theories

Learning Objectives

- Differentiate among early team management theories

Once you have a group of people (or a team of people), they will need to achieve goals and objectives. We know how the group came together, how they will function effectively and how they will become a team. So let's talk now about how the group will be managed.

Management of people didn't really become a subject of scientific study until the turn of the twentieth century, when researchers began to understand that there was more to the motivation and hard work of an employee than just a paycheck. Before that . . . well, managing people wasn't exactly an art.

During the Industrial Revolution at the turn of the 19th century, the United States entered a phase where significant changes occurred in the areas of transportation, agriculture and manufacturing, allowing us to produce goods quickly and efficiently. James Watt invented the steam engine, which shortened transportation times and allowed us to move goods faster. Eli Whitney invented the cotton gin, opening the door to quicker, more efficient cotton harvesting.

But even as Francis Cabot Lowell invented his water-powered mill, it wasn't to lessen the burden of his laborers. Women would work in his plant 12 to 14 hours a day, and they were paid better than ladies at other textile manufacturers . . . for a while. But when Lowell wanted to increase his profits and meet customer demands, he cut his employees' pay and lengthened their hours. Because of that, trade unions formed, strikes occurred and the Lowell Female Labor Reform Association was created.

We were a long way from the "take care of your employees and they'll take care of you" notion.

There were still management problems, though, and they presented problems for these new factory owners. Large numbers of people had to be managed, trained, controlled, and motivated. Materials and tools needed to be supplied. Managers looked to handle these issues scientifically.

Scientific Management

Frederick Winslow Taylor was an engineer for Bethlehem Steel in 1889, when he decided to analyze the issue of soldiering, which is when workers are deliberately working under capacity.

He observed workers unloading iron off of rail cars and loading steel onto them. Taylor studied the movements, tools, and processes of the workers and determined that, while they were currently loading about 12.5 tons a day, they were clearly capable of loading 47.5 tons a day. He recommended that workers be provided incentives in the form of wage increases to meet new loading goals. These recommendations, when followed, led to increased production for Bethlehem Steel.

The process that Taylor laid out was a template for other organizations:

1. Each task should be studied scientifically to determine the best way to perform it.
2. Workers should be carefully selected and trained to perform the tasks.
3. Managers and workers should cooperate to ensure efficient production.
4. Managers should plan, and workers should be responsible for implementing those plans.

Bureaucratic Management Approach

Rather than concentrate on increasing worker productivity and efficiency, the administrative approach to scientific management focused on helping managers coordinate organizational duties.

Max Weber developed a bureaucratic approach to management. A German citizen, Weber was interested in industrial capitalism, particularly how it was successful in some areas and not in others. Weber traveled to the United States to observe industrial capitalism, and determined that the U.S. used professional managers, business and economic relationships, whereas in Germany people were given positions of authority based on social standings and connections, and businesses were highly linked to family.

In order to help eliminate the practice of social privilege and favoritism prevalent in family-owned businesses, Weber proposed the bureaucratic approach. Bureaucracies have a negative connotation today, but in the true definition of the word bureaucracies are impersonal structures based on clear authority, responsibility, formal procedures and separation of management and ownership.

In his approach, Weber proposed:

- Hierarchal management structure.
- Division of labor.
- Formal selection process for new employees.
- Career orientation.
- Formal rules and regulations.
- Impersonality.

Weber didn't anticipate the problems that would come from his approach (division of labor leading to boredom, formal rules leading to "red tape"), his bureaucratic method is in practice among many organizations today, and his idea that hiring and promotion should be based on capability and not social standing is written into US labor laws.

Administrative Management Approach

In his administrative management approach, theorist Henri Fayol proposed five basic management functions that are still an important part of management practice today. In his 1916 book General and Industrial Management, he talked about those functions:

- **Foresight:** an organizational plan for the future.
- **Organization:** implementation of the plan.

- **Command:** select and lead workers.
- **Coordinate:** make sure all activities are coordinated and helping to reach goal.
- **Control:** ensure activities are going as planned.

Fayol came to some of these basic concepts when he witnessed the shutdown of a mine. A horse had broken its leg, and the mine had to be shut down because no one had the authority to purchase a new one. Seeing this as a failure of management to provide the right resources, he began his studies of management structures.

Fayol's studies also produced fourteen principles that could guide management behavior, but felt that they weren't rigid or exhaustive. Five of those principles still exist in current management theory and practice:

- Unity of command.
- Fairness and equity.
- Discipline and order.
- Scalar chain of command.
- Teamwork and subordination of individual interests.

Weber's bureaucracy approach informs most organizations today and Fayol's approach helps us understand the basics of management no matter what the industry or situation. Now let's look at some studies and research that bring in the human relations approach.

Humanistic Viewpoint

Mary Parker Follett's teachings, many of which were published as articles in well-known women's magazines, were popular with businesspeople during her lifetime. But she was virtually ignored by the male-dominated academic establishment, even though she attended Radcliffe University and Yale and was asked to address the London School of Economics. In recent years her writings have been "rediscovered" by American management academics, and she is now considered the "Mother of Modern Management."

Follett developed many concepts that she applied to business and management, including the following:

- A better understanding of lateral processes within organizational hierarchies. These concepts were applied by DuPont Chemical Company in the 1920s in the first matrix-style organization. A matrix organizational structure uses a grid rather than a pyramidal system to illustrate reporting paths. An individual may report both to a functional manager (such as sales or finance) and to a product manager.
- The importance of informal processes within organizations. This is related to the idea of authority deriving from expertise rather than position or status. For example, an informal group may form in an organization (during or outside of official work hours) to socialize, form a union, or discuss work processes without management overhearing.
- Non-coercive power sharing, which she called **integration**, to describe how power operates in an effective organization. She wrote about the **"group principle"** that characterized the whole of the organization, describing how workers and managers have equal importance and make equal contributions.
- Coining the term "win-win" to describe cooperation between managers and workers. She also talked about **empowerment** and **facilitation** rather than control.
- Promoting conflict resolution in a group based on constructive consultation of equals rather than compromise, submission, or struggle. This is known as the **constructive conflict** concept.

Follett devoted her life's work to the idea that social cooperation is better than individual competition. In her 1924 book *Creative Experience*, Follett wrote "Labor and [management] can never be reconciled as long as labor persists in thinking that there is a [management] point of view and [management] thinks there is a labor point of view. These are imaginary wholes which must be broken up before [management] and labor can cooperate."

We've talked before about Elton Mayo, Fritz Roethlisberger, and the Hawthorne Studies. They visited the Western Electric Hawthorne Works to determine the affects of lighting on productivity. As we know, they learned much more about the workers than just whether they did better in a well-lit atmosphere. They learned that their observation alone increased worker productivity, that workers value their social relationships and rely on group norms to restrict their productivity output.

There were several different flaws in the Hawthorne studies and their methodologies, but it spurred on studies by Abraham Maslow, Douglas McGregor, Frederick Herzberg and David McClelland, all approaching their research from the source of motivation of the worker and how that can be manipulated to increase productivity.

Practice Question

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5.6: Modern Management Theories

> **Learning Objectives**
>
> - Differentiate among modern team management theories

These early scientific and humanistic approaches to managing people gave way to more studies on how to achieve more productivity, efficiency and profit. Those theories and findings became the basis for further learning.

Systems View

The systems view of management suggests that organizations are a complex collection of interrelated parts, working toward a common purpose.

In the systems view, a system is defined in two ways: externally, by its purpose and internally, by its subsystems and internal functions.

Externally, the concept dictates that each system has a role to play in the system at the next level up. For instance, a company that makes boxed macaroni and cheese creates its product for the system at the next level, the boxed macaroni and cheese market. The boxed macaroni and cheese market impacts the next level systems, like the food industry.

Internally, the system view looks at subsystems and internal functions. Each of these systems interrelates and contributes to the overall purpose of the parent system. So, the accounts receivable and accounts payable departments contribute to the overall purpose of the finance department, which contributes to the overall purpose of the organization and so on.

Managerially speaking, an organization looks to the system above it in the hierarchy to define its purpose, and then organizes its subsystems to serve that purpose. A manager's duty is to operate the systems in his charge to support the larger systems.

Contingency View

The contingency view of management suggests that the effective management of an organization depends on various factors that cannot always be predicted with certainty. If a manager is going to be successful he or she must understand the different aspects of an organization and the factors which can affect performance.

What kinds of variables affect the performance of an organization and its workers?

For one, an organization's size is a contingency factor. Small organizations can behave informally and are often more flexible than larger organizations. They can make decisions faster, and managers have direct control over processes. Large organizations require indirect control mechanisms, and they can't change direction quickly the way a smaller organization can. But they can have divisional structures with workers that are highly specialized, and this may not be appropriate for a smaller organization. The size of the organization, however, may not always be a predicator of performance.

For example, another contingency factor may be environmental change and uncertainty may also impact the way an organization is managed. A organization with centralized processes works best with a stable environment. Certainty and predictability allow an organization to create policies, rules and procedures to fit the way they do business. An organization with decentralized processes is an advantage when there's a unstable environment. Organizations in an unstable environment need to be able to respond quickly to changes, thus they require specialization for non-routine tasks and problems.

Work technologies have an impact on organizations as well. The technology to do the work impacts the type of worker that needs to be hired, the span of management to manage those workers, and so on.

What about customer diversity? Globalization? A business must adjust for all of these contingencies as well. The contingency view is based on the idea that there's no one best way to manage an organization, and that managers should be ready to adjust to different situations as they present themselves. Conversely, researchers suggests that managers themselves perform differently in different situations, and their success is as much situational as it is based on their talents and behaviors. We'll talk more about that in a future module.

Chaos View

Chaos theory is a scientific principle that describes the unpredictability of systems, such as weather patterns, water flows and, if you're a Steven Spielberg fan (the movie director), the actions of human-engineered dinosaurs. Although they appear to be chaotic behaviors, they can be defined by mathematical formulas and are not as random as one might think.

Chaos management views pick up where contingency views leave off. In the early 1980s, Tom Peters, management guru, wrote a handbook explaining the Chaos Theory, specifically intended for managers. In it, he emphasizes that managers must be prepared for a constantly changing environment.

According to Peters, changing global environments and technology are evidence of chaos, and businesses should not just observe them without response. Peters suggests that the permanently installed hierarchal structure is a cause of inflexibility in organizations that's damaging. Not only should organizations be flexible with their structures, but they should be prepared to achieve their organizational results in a variety of ways.

The secret to capitalizing on the chaos view is a customer-responsive approach. Peters suggests that organizations review their vision and mission, and be open to and willing to embrace change.

PRactice Question

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      - 3.4.2: Introduction to Working with a Diverse Workforce - *Undeclared*
      - 3.4.3: Diversity and Inclusion - *Undeclared*
      - 3.4.4: Benefits of Diversity - *Undeclared*
      - 3.4.5: Challenges of Diversity - *Undeclared*
      - 3.4.6: Introduction to Promoting a Diverse Workforce - *Undeclared*
      - 3.4.7: Developing a Diverse Workforce - *Undeclared*
      - 3.4.8: Introduction to Current Diversity-Related Trends - *Undeclared*
      - 3.4.9: Current Diversity-Related Trends - *Undeclared*
      - 3.4.10: Putting It Together- Diversity in the Workplace - *Undeclared*
      - 3.4.11: Why It Matters- Diversity in the Workplace - *Undeclared*
      - 3.4.12: Discussion- Diversity in the Workplace - *Undeclared*
      - 3.4.13: Assignment- Develop a Diversity Allies Program - *Undeclared*
      - 3.4.14: Introduction to Legislation - *Undeclared*
      - 3.4.15: The Law and Discrimination - *Undeclared*
      - 3.4.16: Anti-Discrimination Legislation - *Undeclared*
      - 3.4.17: Supreme Court Cases - *Undeclared*
      - 3.4.18: Interpreting the Law - *Undeclared*
      - 3.4.19: Introduction to Equal Employment Opportunity - *Undeclared*
      - 3.4.20: EEO Best Practices - *Undeclared*
      - 3.4.21: EEO Complaints - *Undeclared*
    - 3.5: Diversity and Its Impact on Companies - *CC BY 4.0*
    - 3.6: Appreciating Cultural Diversity (Multiculturalism) - *Undeclared*
  - 4: Analyze communication methods in a world of diversity - *Undeclared*